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THE CANADIAN JEWISH NEWS

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BEN GURION TO TELL IKE: MOSCOW WILL INVADE MIDDLE EAST WITH NASSER'S HELP

TORONTO JEWRY MOBILIZING FOR UJA CAMPAIGN

Israel, Local Jewish Institutions In Need Of Help, Says Rosenberg

(By our Staff Reporter)

The United Jewish Appeal of Toronto has begun its 1960 Campaign under the leadership of Campaign Chairman Alvin B. Rosenberg, Q.C., who confidently expects that the Toronto Jewish community will respond to the Appeal with record-breaking generosity. "This year, the objective is to speed the process of absorbing 345,000 unintegrated immigrants out of the nearly 1,000,000 who have arrived — Israel since 1948", said Mr. Rosenberg.

"They have waited long enough," he said, referring to the hundreds of thousands of immigrants to Israel who still lack decent housing and the tools for economic independence. "One out of every three of the million immigrants whom we have helped through UJA to reach Israel since its independence has not yet been fully absorbed." A "speedy response" must be made by Toronto Jewry, he said, to "help them to complete the process of absorption into Israel's social and economic way of life."

CAMPS MUST BE LIQUIDATED

In all, the UJA campaign is designed to help meet the needs of well over a half million Jewish men, women and children in Israel and 25 other European and North African communities.

In addition to the problem of absorption, there is the need to remove from the human landscape the squat, ugly and disheartening Ma'abarot, the shameful shanty towns in which many thousands of newcomers to Israel have been living for over five years. The actual number of persons in these "temporary" tin and-canvass huts stands at 80,000 men, women and children.

"INTOLERABLE" WAITING LIST

In the area of welfare services, there are at least 12,000 special cases (with their dependants) who must be rehabilitated with UJA funds. Other services . . . educational, vocational, health, medical —must be expanded for additional thousands.

Also on "intolerable" waiting lists, Mr. Rosenberg said, are 130,000 pioneer settlers still lacking the final agricultural equipment for economic independence.

100,000 IN MOSLEM COUNTRIES

At the same time, Mr. Rosenberg pointed out, the "vital needs of Jewish men, women and children in 25 countries other than Israel must be provided for." He cited requirements of several thousand Jews in Poland who must continue to receive help from the UJA—supported Joint Distribution Committee in order to live.

"Thousands of Jewish refugees in European centres", Mr. Rosenberg went on, "need continuing assistance. In Moslem lands, more than 100,000 Jews, most of them youngsters under 15, could scarcely survive without day-to-day aid from UJA-financed welfare organizations."

MORE JEWISH SCHOOLS NEEDED HERE

In addition to the life-saving work of UJA dollars in other parts of the world, there is a (Continued On Page Eight)

UJA Leaders Issue Call

John D. Fienberg, Chairman Advance Gifts, informs Alvin B. Rosenberg, Q.C., Campaign Chairman about enthusiastic response.

Israeli Premier Brings Secret Document To U.S.; Summit May Discuss Nasser's War Role

UAR Diplomats Angry

By ABRAHAM GOLD
CJN correspondent

WASHINGTON, (CJN).—Prime Minister Ben Gurion will tell President Eisenhower and Secretary of State Christian Herter, "openly and candidly" that the Union of the Soviet Socialist Republics is practically invading the Eastern Mediterranean with the help of dictator Nasser, according to diplomatic informants.

This is primarily the purpose of the visit Mr. Ben-Gurion is now making in the United States, The Canadian Jewish News was told.

Another objective is the necessity of a "heart to heart" talk with the leaders of American Jewry, or his "friends", as Mr. Ben-Gurion said Wednesday in Boston.

Israel has in its possession documents proving that while flirting with the West, Nasser is actually plotting with Moscow to turn the Eastern Mediterranean into a Moscow lake, under the tutlage of the United Arab Republic.

SOVIET VESSELS FOR ARABS

Diplomatic observers point out that the statements from Moscow in the last few days, in which the Soviet Government publicly advised Nasser not to attack Israel, are only camouflage. This peaceful language is a cover for belligerent aims, diplomats say.

Russia is a submarine base on the Albania coast, opposite North Africa. The many submarines of the Soviet Government seen in close to the Egyptian coast, and operating under the Egyptian flag, are actually Soviet ships.

EISENHOWER INTERESTED

All this Mr. Ben-Gurion will point out tomorrow to President Eisenhower. He will also discuss Moscow's master plan for the Middle East with other high American officials. It is because of the ominous character of the document's in the possession of Israel's Intelligence service that Mr. Eisenhower wishes to see the Israeli premier.

NASSER PREPARING ATTACK

Some sources suggest that it was the American President who asked Mr. Ben-Gurion for a tete-a-tete conference. The news, indeed, seems alarming.

Some circles claim that the documents in Israel's possession are proving beyond a doubt that Nasser is preparing an attack similar to the one which was prevented by the Sinai campaign, of course, with the help of Russia.

"ELOQUENT SILENCE"

Also it seems that the coming Summit conference will take up the Near East problem. Israel does not believe, as some American leaders do, that Washington can ignore Russia's presence in the Middle East.

The question now asked in Washington is:

Will Mr. Ben-Gurion convince the United States that the situation in the Eastern Mediterranean is as serious as it was when the United States sent ships and troops to Lebenon? Will he convince him to discuss the problem with Khrushchev?

The fact that the Arab envoys are as nervous as they are indicates that Cairo has something to hide. Shall we know what it is? Shall we ever know?

Anyhow, Mr. Ben-Gurion arrived in Washington amidst conflicting rumours. He himself refuses to speak about the real impact of his mission. But his silence is very eloquent indeed.

Commentary

By M. J. Nurenberger

THE AMERICAN JEWISH CONGRESS AND THE U. S. STATE DEPARTMENT — DEPLORABLE IMPRUDENCE. — AN EXPLANATION IS IN ORDER.

Last week, Mr. Lincoln White, speaking for the United States Department of State, categorically denied that his government had ever concluded a "Gentlemen's agreement" with the authorities in Pakistan about the non-employment of Jews in the U.S. Embassy. In fact, Mr. White very pertinently pointed out that at present some American Jews are stationed in the Karachi Embassy.

* * * *

Two weeks ago I commented in this column upon what I then thought was a breach of American's tradition. Also, the **London Jewish Chronicle**, the worlds' foremost Jewish newspaper, editorially protested against this alleged American discrimination in Pakistan.

Now, that Mr. White published his dementi, it is only fair to restate the facts as they are. It certainly is a pleasant duty to be able to report that there was no "Gentlemen's Agreement" between Washington and Karachi to the detriment of Jewish rights and no breach of the United States tradition of equality.

* * * *

It is perhaps also relevant, on this occasion, to point at the source of the "information" of which yours truly, the **London Jewish Chronicle** and other newspapers, were the victims. The source was the information department of the American Jewish Congress which had released this "news" to the press. The American Jewish Congress is certainly a very honourable organization. We are amazed at the speed with which such ominous news was publicized without checking its veracity. One can forgive a newspaper when it publishes reports before confirming them, as a newspaper is working against the deadline. There was however no such consideration in the press department of the American Jewish Congress. The American Jewish Congress should have investigated the report before releasing it to the press, and prior to accusing the United States Government of such anti-liberal misdeamenour. Had the American Jewish Congress called Mr. Lincoln White on this subject, it would have had the journalistic "scoop" to be able to deny the "information" about the "Gentlemen's Agreement". It could have also added to the prestige of this Jewish organization.

* * * *

It is sad enough to have to record that Mr. White considers Saudi Arabia's discrimination against Jews as an "internal matter" of that country, as a inherent right of a sovereign state. We do not have to add insinuations about sins uncommitted.

* * * *

I believe that the American Jewish Congress owes the public an explanation concerning this incident. As one of the friends of the American Jewish Congress, I can only deplore such lack of responsibility. In the words of the Rabbis, is it not opportune to say: Wise men, be prudent with your speech?

Nasser Accuses King Of Betraying The Arabs; New Rift With Jordan

DAMASCUS, United Arab Republic — President Gamal Abdel Nasser accused Jordan of having collaborated with the United States and Britain against the Arabs.

It was the first such oral attack on neighbouring Jordan since President Nasser began his visit to the United Arab Republic's Syrian province three weeks ago. He spoke at army camps southwest of here.

"The Amman rulers have yielded themselves to American and British imperialism to work against the Arab nation", he said. "The Arab people will not forget those who attempted to force their country into the Baghdad Pact, those who called British troops into their own country and those who collaborate with Britain and are under British subordination."

INSTIGATES ARABS

British troops were called into Jordan by king Hussein in 1958 to strengthen the King's forces after the revolution in Iraq. At that time the United Arab Republic's press and radio were assailing Jordan as an ally of "Western imperialism."

Last month King Hussein accused Arab politicians of using the Arab refugees of the Palestine war as "pawns for selfish political objectives."

Hussein did not mention President Nasser by name then, and neither did President Nasser mention the young Jordanian monarch.

President Nasser vowed to help the 1,000,000 Arab refugees of Palestine "shoulders the heaviest burden in the defense of the Arab nation against Israeli ambitions of expanding her reign from the Nile to the Euphrates."

President Nasser also attacked the regime in Iraq and charged that Britain had made an alliance with Communists there. He said that alleged alliance was falling apart because "the British saw the Communists went to far in the quest for power."

Canadians, Americans, In Israel Hold Meeting

TEL AVIV—(CJN).— North American settlers in Israel from the U. S. and Canada—balked at issuing a call to Jews in the United States and Canada to settle in Israel.

The action of the association of Americans and Canadians at their convention this week was in part a protest against the alleged treatment of Western immigration by the Government's economic ministries.

MINISTRY MAKES CONCESSION

The 260 delegates represented 8,000 Americans and Canadians living here, some of them Israeli citizens and other retaining United States or Canadian nationality.

Earlier the Finance Ministry went part of the way to meet the grievances of American immigrants by relaxing the provision requiring them to exchange all their foreign currency into Israeli money.

Immigrants and temporary residents were also offered a 20 per cent premium on the foreign currency they sell to the Treasury.

However, the feeling was that the exchange rate was still unrealistic and made it impossible for most Americans to acquire houses and to settle down in Israel.

The draft resolution that caused the protest called upon "American and Canadian Jews to come and settle in Israel and joins the ranks of those who preceded them in the process of building up the country."

"ILL - ADVISED"

"How can we invite people?" exclaimed Arthur Roth, a textile merchant formerly of Brooklyn. "We have no houses or jobs to offer them."

David Wahl, librarian of the Weizmann Institute of Science, contended that the resolution would be dangerous and ill-advised.

MONTREALER SPEAKS UP

"It ill behooves us to invite others to come," he said.

Solly Cohen, formerly of Montreal, said the encouragement of active immigration was "fraught with many difficulties."

The consensus appeared to be that the association should assist those who choose to come but should not propagandize for American immigration.

The regulation was supported by Moshe Goldberg, formerly of Philadelphia and an executive of a paper plant here, He said the call for immigration would represent confidence in the future and permanency of Israel.

COMPROMISE ADOPTED

Azriel Markus, formerly of New York, commented that immigrants might suffer a little but "it won't hurt them."

Aware that rejection of the proposed resolution might have unfortunate repercussions, the convention agreed to avoid a vote through a device.

It was unanimously agreed to amend the resolution and merely to affirm the association's aim to assist in the settlement and integration of Americans desiring to make their homes in Israel.

Jordan Opposes Egyptian War Plan

Jordan Rejects Palestine Bid

CAIRO — Jordan has rejected a proposal supported by the United Arab Republic and Morocco for the formation of a Palestine army and creation of a "Palestine entity", it was reported here.

The Cairo newspaper Al Abram said Jordan's Foreign Minister, Moussa Nasser, turned down the plan of a secret plenary session of the Arab League Council Feb. 28.

The Jordanian representative told the council that all Palestine refugees owed allegience to King Hussein and that there was no such thing as a "Palestine entity" or any need for an army composed of refugees, the paper said. . . . . . .

Two Arab representatives who attended the meeting confirmed that Al Abraham's report was substantially correct.

The newspaper also reported that Jordan had defended at the meeting the tripartite declaration guaranteeing Middle Eastern borders. The declaration was issued in 1950 by Britain, France and the United States.

It is considered in some Arab quarters to have become ineffective since Britain and France joined Israel in the 1956 invasion of Suez.

NASSER'S ATTACK ON WEST UNREPORTED IN U.S. PRESS

TEL AVIV (ZINS) — A comparison of reports of recent speeches by Egyptian President Nasser which were published in the Arab and the American press shows that American journalists in their reports did not give an accurate picture of Nasser's tirades in Syria. His attacks on the Western powers, which he repeated several times, and particularly his attack on the United States, which he accused of conspiring with Iraqui President Kassem to take Syria away from Egypt and put an end to the United Arab Republic, were not reported. Neither did the American press tell of Nasser's boasts that he can afford to be called a Hitler who uses Hitlerite methods—all in the name of Arab nationalism.

In referring to Israel's Foreign Minister, Nasser constantly employed the phrase "the old woman" and other vulgar expressions. It seems, writes the Israel press, that the American correspondents didn't wish to disturb the present flirtation of the U.S. Government with Nasser and preferred to hide from the American public the true face of the Egyptian dictator.

State Department Assures Arab Envoys

WASHINGTON (CJN).— Ten Arab Ambassadors jointly expressed to Secretary of Sate Herter their "deep concern" over the visit of Premier David Ben-Gurion.

While making it clear that they were not suggesting that the visit be called off, they told Mr. Herter that they feared the Israeli Premier would use to visit "to worsen relations between the United States and the Arab countries."

A State Department spokesman said later that Mr. Herter had given the Ambassadors assurance that Mr. Ben Gurion's visit would in no way undermine friendly relations between the Arab countries and the United States.

Premier Ben-Gurion arrived in Boston Wednesday morning. He received an honorary Doctor of Laws degree from Brandeis University in Waltham, Mass. He also delivered a speech on "Science and Ethics — the contributions of Greece, India and Israel." Later in the evening he left for Washington.

CO-CHAIRMEN WOMEN'S DIVISION UJA

Mrs. Carl Cole

Mrs. Max Tanenbaum

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Television In Israel

News that Israel is now discussing the introduction of a television service will be received with mixed feelings. Television has come to be associated with the new ease and comfort enjoyed by the masses in the second half of the twentieth century, and it might seem unfair, therefore, to ask the Israeli's to forgo it. But television costs money, and Israel has already been seriously overspending in order to raise her population's living standards beyond the levels justified by her productivity. There is a strong case, therefore, for the Israelis to postpone the introduction of television until they are able to stand on their own feet economically. The arguments adduced to prove the urgency of the introduction of television in Israel have not been convincing. Great play has been made of its alleged educational value, but British and American experience would not necessarily bear these claims out. Moreover, Israel's education budget is far from sufficient to meet her needs. Israel's prestige and welfare alike will not depend on the sprouting of television aerials in its housing estates.

The Israeli Budget

The Israeli Minister of Finance, Mr. Levi Eshkol, has warned Israelis in his Budget speech that they will have to slow down the unprecedentedly rapid rise in their living standards and divert a growing share of resources to exports and investment in order to prepare for the anticipated decline in Israel's unrequited foreign currency income. Warnings of this kind are gratifying in contrast to the self- satisfaction and complacency of previous years, and will, no doubt, help to prepare the mental climate for the drastic changes necessary if Israel is to advance towards economic self-sufficiency.

The State Budget plays a decisive part in shaping economic developments in Israel, where publicly owned industry accounts for such a large share of total resources. Any decisive changes in Government economic policy would, therefore, have to be reflected, if not initiated, in the Budget, but the 1960-61 Budget, like its predecessor, gives no indication of any marked change.

1958 and 1959 have been the most prosperous years Israel has yet enjoyed. Foreign aid and Jewish contributions have maintained a very high level, while immigration has been down to economically insignificant proportions —net immigration now adds less than half of what natural increase adds to the population each year. This combination of circumstances offered Israel a breathing space in which to strengthen her economy, eliminate wasteful anomalies, reduce her foreign indebtedness, and prepare for the lean years which are liable to follow.

Admittedly little, however, was done to make use of this breathing space, and the new Budget foresees a further substantial increase in current Government expenditure on salary increases, social services, and social assistance, as well as defence. Direct and indirect taxation combined are not to absorb a larger proportion of the growing national income. In other words, both public and private consumption are due to increase, and there is still no sign of effective measures to put the brake on personal consumption and to increase savings.

The sense of urgency which is felt by a growing proportion of the country's leadership and public opinion is an encouraging sign. Israels' leaders number many men of proven intellectual ability, shrewdness, and determination; it should not be beyond their ability to overcome the political and ideological obstacles to Israel's achieving economic independence.

Suez In Retrospect

One of the most immediate and most lasting effects of the Suez crisis has been its impact on British public opinion. It brought about an unprecendented degree of awareness that events in the Middle East directly affect Britain, and it polarised British public opinion into two opposing camps; a division which still persists.

The publication of Sir Anthony Eden's memoirs has inevitably refocused attention on the Suez affair and its aftermath. Sir Anthony's account and reassessment of events in which he was one of the protagonists traces and discusses the fundamentals of British Middle Eastern policy. None of these fundamentals have changed during the three years which have elapsed since then and his conclusions are still both valid and topical.

What emerges from Sir Anthony Eden's memoirs, published last week most clearly is that while Sir Anthony's views on the Middle Eastern crisis matured and moved closer to political realities during the years preceding the crisis, many of his critics not only failed to adapt their views to changing realities, but even adopted many of Sir Anthony's discarded views. This led them to a position where they enthusiastically supported the Egyptian dictator and, explicity or implicitvly, denounced and hindered Israel's legitimate efforts at self-defence.

Sir Anthony's considered opinion, backed by a wealth of detail and argument, is that Nasser's bid for hegemony in the Middle East should be resisted by all possible means and at all costs, both because of its essentially nihilistic nature and because it would increase Soviet strength in the region. He defends his earlier conculsion that Israel has become a stabilising factor in the region deserving of the fullest sympathy and help from the Western Powers, and regrets the U.S.A. Government's tendency to appease pro-Soviet regimes at the expense of its own friends and allies.

These, by and large, are the conclusions which were expressed in these memoirs before, during, and after the Suez crisis. Developments since 1956 have amply justified this opinion, and the regret expressed at that time that some of our friends, and Israel's, should have been led away by political or emotional involvement to lend effective support to Nasser during those decisive days is no less valid today.

The situation in the Middle East is not amenable to cure by one spectacular surgical operation; it will need strong nerves and firm policies for years, or even decades, till the region settles down. Till then the lessons adduced by Sir Anthony's memoirs may have to be recalled on more than one occasion to save successive Governments from the siren song of appeasement.

WELCOME BACK, PAL. WHADYA HEAR FROM THE MOB? N.Y. Post

The Mediators, The Peace-Makers

BY YEHUDA AMIHAI

The mediators, the peace-makers, the compromisers, the conciliators
Live in the white house
And receive their nourishment from afar,
Through oblique channels, through dark veins, like an embryo.
And their secretaries are lipsticked and laughing.
And their diplomatically-immune chauffeurs wait below, like stalled horses,
And the trees which shade them are rooted in no-man's land,
And the delusions are children who went out to the field to pick cyclamens
And do not return.
And thoughts hover above, unquiet, like scout planes
And photograph and return and develop the pictures
In dim and sorrowful rooms.
And I know that they have there heavy chandeliers,
And the boy that I was sits on them and swings
Out and back, until he does not come back.
And later the night will reach
Rusty and twisted conclusions from our old lives,
And above the houses the tune will gather the scattered words
As a hand gathers crumbs from the table
After the meal, when the conversation goes on
And the children have already gone to bed.
And hopes come to me like daring seafarers,
Like discovers of continents to an island
Where they stay a day or two
And rest . . .
And later sail away.

(Translated: MARGALIT BENAYA)

PURIM IN THE SYNAGOGUE

BY DR. THEODOR H. GASTER

The principal feature of the Purim service in the synagogue is the reading of the Book of Esther from a scroll (Megillah) in which the Hebrew text is written, without vowel points, in columns. This reading takes place both on the eve of the festival and in the morning. It is preceded by three blessings. The first praises God for commanding that the story be read. The second praises him for having performed miracles "for our fathers in days of old, at this season." The third is the customary benediction recited on all festivals and on the enjoyment of any new thing: Blessed art Thou, O Lord our God, King of the world, who has kept us in life and preserved us and enabled us to reach this season.

The scroll is usually read by the cantor, but sometimes the honor is awarded to the newest bridegroom in the congregation or sold by auction, the proceeds going to charity. It is chanted to a traditional melody, and certain portions, such as that in which Mordecai is first mentioned or that which describes the joy of the Jews at their deliverance, are sung by the entire congregation. Conversely, every mention of Haman's name is greeted with stamping and with the whirling of noisemakers (called greggers or klappers). In some places, it is even customary to chalk the name of the wicked vizier upon the soles of one's shoes so that it may be literally trodden underfoot and blotted out. Children are permitted special license on this occasion and what would normally be regarded as an interference with the decorum of divine worship is on this day not only tolerated but actively encouraged. To be sure, Jewish congregations have not lacked their blue-noses and Mrs. Grundys. In 1783, for example, the sedate governors of the Spanish-and-Portuguese congregation in London went so far as to apply to the civil authorities to help quell these noisy demonstrations. (The diarist Pepys records a visit to their cathedral synagogue on Purim when the din was indeed deafening). Repressive measures of this kind, however, have been generally regarded as contrary to the spirit of the day, which is one of almost unbridled merriment.

After the reading of the scroll, further blessings are recited, praising God for his eternal vigilance and for avenging Israel upon her enemies and traducers at all times. These blessings are followed by a short, doggerel poem, which may be rendered as follows:

The lotus which is Israel
bloomed with deeper hue
When Mordecai was seen to ride
likewise stol'd in blue.
Their refuge through the ages,
their hope throughout the years,
God gives to them who wait on Him
release from all their fears,
And all who put their trust in Him
are free from scoffs and jeers.
Forever cursed be Haman,
who sought our bitter rue;
Forever and forever bless'd
be Mordecai the Jew.
Forever curs'd be Zeresh,
the wife of him who sought
To strike our heart with terror
and render us distraught.
Forever bless'd be Esther,
who was a shield to save;
And gratefully remember'd
be Harbonah, the slave!

Tradition has it that men should be so intoxicated with merriment at this season that they even fail to distinguish between the cursing of Haman and the blessing of Mordecai. The Hebrew expression for "fail to distinguish", is 'ad lo' yada, and for this reason Adloyada has become the popular name for Purim celebrations in modern Israel.

Sephardic Jews conclude the reading of the scroll with a shorter variant of the poem just cited:

Cursed be Haman;
Mordecai be bless'd;
Cursed be Zeresh;
Esther be bless'd!
Curs'd be the wicked;
bless'd be Israel!
And gratefully remembered
be Harbonah as well!

This they follow with the chanting of the One Hundred and Twenty-fourth Psalm, which is thus translated in the quaint but spirited rendering of Nicholas Brady and Nahum Tate:

Had not the Lord (may Israel say)
been pleas'd to interpose,
Had He not then espous'd our cause,
when men against us rose;
Their wrath had swallow'd us alive,
and rag'd without control;
Their spite and pride's united floods
had quite o'erwhelmed our soul:
But prais'd be our eternal Lord,
Who rescued us that day,
Nor to their savage jaws gave up
our threaten'd lives a prey.
Our soul is like a bird escap'd
from out the fowler's net;
The snare is broke, their hopes are cross'd,
and we at freedom set.
Secure in His Almighty name
my confidence remains,
Who, as He made both heaven and earth,
of both sole monarch reigns.

As a counterpart to the reading of the Book of Esther in the morning service of Purim, the following passage (Exodus 17: 8-16) is read from the Scroll of the Law:

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua: "Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill, with the rod of God in my hand."

So Joshua did as Moses had said unto him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; so they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

And Joshua discomfined Amalek and his people at the edge of the sword.

Then said the Lord unto Moses: "Write this for a memorial in the book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven."

And Moses built an altar and called it Johoval-Is-MyBanner. And he said: "(This is a reminder) that Jehovah hath taken a most solemn oath to wage war on Amalek from generation to generation."

The reason this passage is selected is that Haman is described in the Book of Esther as a descendant of Agag, who was the king of the Amalekites at the time of Saul and against whom that Israelite monarch did battle (cf. I Samuel 15:5 ff.). His plot against the Jews was therefore regarded as but another instance of the inveterate hatred which had begun in the days of Moses and from the effects of which the Lord had promised to deliver his people in every generation.

For the rest, the services for the feast of Purim are virtually the same as for every weekday in the year. The only major difference is that in the Standing Prayer (or Eighteen Benedictions), which forms a central element of all Jewish devotions, an extra paragraph, specifically commemorating the events of the Book of Esther, is inserted after the passage in which thanks are rendered to God for "Thy miracles which are daily with us, and for Thy wonders which are wrought at all times, evening, morn and noon." This paragraph is likewise inserted in the grace after meals.

The order of service evolved gradually. Originally, the Scroll of Esther was read only on the morning of the festival. In the third century, however, the famous Rabbi Joshua ben Levi gave formal authority to the custom of reading it also on the preceding evening, thereby fulfilling to the letter the words of the Psalmist (Psalm 22:2): "O my God, I call by day, but Thou answered not; and at night, and there is no surcease for me." Moreover, there was originally a difference of opinion as to whether the whole of the Biblical book need be read. Some authorities contended that the preliminary story of Vashti was superfluous and that the reading might begin more appropriately with the words (2:5): "There was a certain Jew in Susa, the capital city, whose name was Mordecai . . ." Others maintained that the purposes of the celebration would be fulfilled if the recital began with the triumph of Mordecai and the downfall of Haman, and they therefore advocated that it should begin with the words (6:1): "That night, the king's sleep was disturbed." Later, however, it was laid down that the entire scroll should be read, inasmuch as the scroll was identified with the "letter" which Esther had submitted to the king and then despatched to the Jews ordaining the observance of the festival (Esther 9:25-26).

The conduct of the service is marked by certain rules which were originally born of tradition but later acquired more formal authority. Women, for example, although they are normally exempted from attendance at divine worship, are required to be present at the reading of the scroll, inasmuch as the miracle recorded therein was wrought mainly by a woman and benefited women as well as men. Before the reading, the scroll has to be rolled out to the end, since this is the way in which ancient letters were read, and tradition identifies the scroll with the letter which Mordecai sent to the Jews (Esther 9:20, 26) instituting the festival. Rabbinic prescription also lays down that the names of Haman's ten sons (9:7-9) are to be read in one breath, to signify that they all drew their last breath on the gallows at the same moment. Moreover, in fulfillment of Mordecai's order (9:22) that the celebration of Purim was to include a distribution of gifts to the poor, it is customary to make special collections for charity during the course of the service. A silver plate (called kuppah) is passed around, and each member of the congregation is expected to contribute the equivalent of a half skekel, this amount being chosen in commemoration of the annual assessment which, in ancient times, was made in the month of Adar for the maintenance of sanctuary and temple. Among the Spanish and Portuguese Jews of London, three such plates are carried round, by the Haham (Chief Rabbi), the president of the congregation, and another dignitary, respectively. On the first are placed contributions for alms to the poor; on the second, for the maintenance of communal institutions; on the third, for the purchase of sacred earth from Palestine, to be buried, in sachets, with the dead.

The above is an excerpt from Dr. Gaster's famous book: Purim and Hanukkah.

Sermon For The Week

Remember To Forget

Judaism, in common with other great religious and systems of thought, is rich in paradoxes. Free-will and determinism, immanence and transcendence, particularism and universalism are but a few of the apparently irreconcilables in Jewish theology. But even to the mind acquainted with this aspect of Judaism the stark polarity of the twin injunction in this week's special reading from the Law must come as a shock.

We are commanded to blot out the rememberance of Amalek from under the heaven and, in the next breath, "thou shalt not forget." For almost two thousand years the Jew has been fulfilling the precept utterly to forget about Amalek - by piously recalling his memory each year at this time. "Don't forget to remember to forget" is surely the necplus ultra of the paradoxical. How many of us would even think of Amalek were we not annually reminded of him?

Philosophers would appear to differ about the significance of the presence of the paradox within a religious system. According to some it is a sign of mental fatigue, a sort of theological cramp, a breakdown. Yet in the greatest religious, as, indeed, in Judaism, the paradoxes do not crop up after centuries of religious creativity — they are there from the outset. Clearly there is something in the very nature of religious and philosophical thinking at a certain level which invariably resolves itself into the paradox as the only means of expressing a particular kind of truth. In this sense of truth far more can be learnt from the inconsistencies of the genius than from the consistencies of the mediocrity.

It is into this category that we must place the paradox of this week's special reading from the Law. Remembering and forgetting Amalek are equally important. Thereby the Bible expresses a truth which transcends the niceties of mere logic.

Amalek typifies that atheistic brute force which recrudesces from time to time in history in such festering abominations as concentration camps. In between one experience of Amalek and the next, two distinct human attitudes are normally evinced. On the one hand, there are those who refuse to forget that the tragedy is over and constantly fan the flames of vengenace and hatred in themselves and others. On the other hand, there are those who err at the other extreme of false love and concern.

With that exquisite blend of love and righteousness which it sees not only in God but demands also to see in man, Judaism rejects both extremes but insists nevertheless on paying respect to both principles. We dare not forget Amalek. Every adult, every child, must regularly be reminded of his atrocities. But equally we dare not dwell on him. Quite apart from the fact that the principle of divine love forbids us to hate eternally, such concern can lead, through indignation, to morbidity. It can bring out the reflection of Amalek which lurks potentially in the evil inclination of each one of us.

So we remember to the extent of reminding ourselves of what Amalek stands for — and then, before he can harm us, even in our minds, we forget. Remembering, we affirm that Amalek was and must always be destroyed. Forgetting, we affirm that even the contemplation of evil can be evil. We must remember to forget only that we may never forget to remember.

Reports On A Global Journey

The Constant Brink

BY DR. ISRAEL GOLDSTEIN

The present "truce" in the Middle East is an uneasy one.

Cairo is still blasting away at Israel and moving its troops in a menacing fashion.

There is little comfort from Lebanon, which persits in refusing to permit its waters to be harnessed into an over-all plan which would benefit itself as well as Israel, or from the young King of Jordan, who also has been making hostile noises. Kassem of Iraq is vying with Nasser in vowing Israel's destruction; there is occasional shooting on the Syrian border, and, in a defiance of UN resolutions, Israeli ships and cargias are still barred from the Suez Canal.

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There is considerable "puzzlement" in Israel over the attitude of the West toward Nasser. Israelis do not begrudge Egypt the Aswan Dam project and the economic help given by the USSR and the U.S. On the contrary, they would like to see a rising standard of living in all the Arab countries. What perplexes them is the fact that while Nasser is thumbing his nose at the UN on the Suez Canal issue, the World Bank which is dominated by the U. S., extends him a generous loan.

It may well be that the West is willing to accept Nasser's brand of neutralism as a lesser evil in the hope, without looking too far into the future, that such acceptance will afford them an ostensibly viable position in the Middle East.

To the extent that there develops in Washington, London, and Paris an accommodation to this kind of policy, their relations with Israel may subside from the present levels of friendship and become more formal. Such a policy would hold danger not only to Israel but to the long-range interests of the West. The so-called "neutral" powers will keep raising their price. On the other hand, a firm pro-Israel policy such as Western Germany has maintained, has not prevented Arab states, even Egypt, from doing business with Western Germany whenever they needed it.

The great threat to Israel is Nasser. When he cannot launch military ventures he concentrates on economic warfare. One of his weapons is the Suez Canal. Another is the world-wide boycott not only against Israel but against all firms doing business with Israel and against Jewish firms everywhere. Still another attempt at economic strangulation is the attempt to shut off some of the Syrian sources of the Jordan.

* * *

Several American Senators and journalists have come back from visit to Cairo with the impression that we can "do business" with Nasser, that he is turning away from the Soviet Union. One hardly knows which is the more noteworthy, Nasser's cleverness or American naivete, genuine or assumed. Despite the fact that Nasser has jailed a few hundred local Communists, he seems to be coordinating his efforts with Moscow and Peking in Ethopia and in Libya. Cairo is still the center for Afro-Asian front organizations where the Communists have a dominant voice. The broadcasts of Radio Cairo continue to flay "Western imperialism." And the stark fact stares one in the face, that thanks to the help of the Communist countries, Nasser's military potential has vastly increased.

There is every reason to believe that Nasser has not given up the idea of a third round against Israel. He is getting modern weapons, bombers, tanks and submarines from the Communist bloc. Together with the weapons come considerable numbers of technicians. And he is sending large numbers of Egyptians to be trained in Communist countries.

In the struggle between Kassem and Nasser, the West would probably ultimately back Nasser. If the latter should take over Iraq, then Israel would be in a dangerous plight.

At the same time, there is incontrovertible evidence in Syria that Nasser is unpopular there. In this kind of situation Nasser may believe that his interests will be served by provoking incidents with Israel and keeping the border explosive.

* * *

In all this, however, Israel cannot be expected to remain unconcerned. So there is the constant danger of incidents breaking out into warfare if they are not halted in time. The UN force now stationed in the Middle East may not be able to cope with the situation unless there is a stern warning to Nasser beforehand.

From which quarter will that warning come? From the USSR? Perhaps, but there is no way of predicting, though it would be in the professed interest of the USSR that there should be peace in the Middle East. Surely the warning must come from Western powers. That means chiefly from the U. S., not only because its credit with Nasser is better than that of Britain and France but especially because it is in a stronger position to make its warning felt. The lesson of U. S. action in Lebanon has not been lost on Nasser.

Israel's security and stability will probably always be variable in a variable world. So it will always call for vigilance on its own part and on the part of those who are concerned with its future.

U. S.-Jewish Contributions Exhibited

Robert Shosteck, curator of the B'nai B'rith Klutznick Exhibit Hall in Washington, D.C., shows apparatus used to detect drunk drivers in the 1920's. A suspect would blow air into the football bladder through the tube attached to the chemical solution. The color change of the solution is then matched with sample test tubes. The greener the color, the drunker the suspect. Devised by Dr. Emil Bogen, it is part of an exhibit in the B'nai B'rith on Jewish contributions to American medicine.

CLANCY SIGAL SPEAKS

At 33 He Is Becoming Famous

London (JCNS). Clancy Sigal is 33 and doesn't look it. His hair is cut severly short, he wears horn-rimmed spectacles, favours heavy brown boots, plaid shirts, and high-necked jerseys. He lives in a basement off the Finchley Road, a functional, untidy room, piled high with books. Altogether he gives an pression of misleading guilelessness which vanishes as soon as he begins to talk, but must serve him well in his sociological forays.

Sigal has established a large reputation with a small output. Rather more than a year ago he published in the "Observer" a series of reportage on a London youth club, brilliantly observed and mercilessly truthful. There followed a disturbing article on "The Punchers", a North London gang of young psyhopaths-and now his book, "Week-end in Dinlock" (Secker & Warburg), a first-hand study of a dying Yorkshire mining community. Concurrently he has published a survey of American Air Force "mores," "The G. I. In Britain."

Sigal was born in Chicago, the son of a Kiev Jew who came to America in his teens and became a trade union organiser. It was intended that Sigal should himself follow in his footsteps; "that's what I'd been raised for." But after the war he found "the trade unions had in my eyes become more conservative than business organisations, and there was no place for me."

"My father," he said, "was a good Jewish father. He left when I was 13, and I haven't seen him since. I grew up in a distinctly nonreligious atmosphere. I don't speak Yiddish, for example. I had no Jewish upbringing, but I did almost go up to First Communion as a Catholic. I got religion. The priest who lived across the street was a Jesuit; he was a very sympathetic and wily character - and the church had the largest gymnasium on the West Side. I spent my youth wanting to be a baseball player."

Youth - or early youth - gone, a new inspiration took its place. "My only ambition has been, and is, to be a teacher. I'm a pedant - I come from a long line of pedants. I do not really see myself as a writer, yet."

In 1944 Sigal volunteered for the infantry. "I really wanted to go and fight the Germans - not as a Jew, as an anti-fascist. Eventually I went over to Germany - I asked to go - as an occupation trooper. Why? It's a tough one. You see, all of us of my age had been hipped on war propaganda and the war atmosphere, yet it was all so terrifically unreal. I was very much a young and fervent anti-fascist, yet I'd never seen the enemy.

"But it wasn't real there, either. I was looking for a tangible enemy, and what I found was a country that was wrecked, demoralised. I knew scores and scores of Germans; and no Nazis. I coudn't find a Nazi! I really went around buttonholing people, saying: 'Were you a Nazi?' I used to go off on pilgrimages, to the concentration camps and the Nuremberg trials. I talked to a lot of young Jewish survivors. They tended to be not friendly towards me; I had to explain to them that I was one of those many non-Jewish Jews that America produced. They said: 'Come to Israel.' I said: 'Israel's not my country, America's my country.'

"These Jews were people who very much impressed me. What amazed me was that, after being in a concentration camp, my Polish friends were as antisemitic as before. This was one of the most disappointing things. We were in a frame of mind to believe that concentration camps had purged Europe - and we realized for the first time that fascism had left a real scar.

"Also, I think I went over with some very adolescent idea of redeeming the Germans. But they didn't need to be preached at. What they needed more than anything else was actual, concrete examples of democratic behaviour. But with the personal behaviour of the G.I.s and military government staffed by very conservative business men who didn't want to make a clean sweep of Nazism, they didn't get it."

After Germany Sigal returned to America, was demobilized in California, and spent some time hitch-hiking round the country with a group of other ex-Servicemen. He worked at a great variety of jobs, then found himself, for a time, working prosperously in Hollywood: "the easiest factory job I've ever had . . . I was in fact the intellectual trained bear of the agency. I was a terrible agent, but when anybody came round who'd read a book, they said, 'Here's Clancy, he's read a book, too," and we talked about books.

"I liked working for an organisation. I'm a real Organisation Man. I'm dead serious about that. But you can't really be a human being and a business man at the same time. I got bored with being a half human being; I think that's why I left."

Now he finds himself in England half by accident. On his way home from a few months in Paris "I made a fatal 'phone call, and I've been here ever since. I'm happy in London; I feel that more and more foreign writers will take refuge here, until this God-awful drab city may become a sort of foggy Montparnasse.

"The one thing that being a Jews does," he feels, "is to give you an insight and compassion with every underdog, but when Jews become concerned only with Jews it seems to me so wrong and immature."

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SAYINGS OF THE PURIM FATHERS — By Dr. Aron Owen

(IT WILL BE RECALLED THAT ABOUT THE TIME OF THE DISCOVERY OF DEAD SEA SCROLLS, A NUMBER OF MANUSCRIPTS WERE ALSO WASHED UP ON THE COAST OF CLIFTONVILLE. WE ARE PRIVILEGED TO PUBLISH THE FOLLOWING EXTRACTS.)

The Sages asked: Is not the morning prayer that men recite daily — offering thanks for not being created a woman —an insult to the female sex? No, it is a great compliment. How is this? When a man looks around at his fellow men he sees so many awful specimens and yet he realizes that some poor women will have to marry them, he is grateful that he was not created a woman.

Rabbi Alter Bachur said: The only good husbands stay bachelors; they are too considerate to get married.

We have learned that matchmaking is as difficult as crossing the Red Sea. Rabbi Shadchan said, more difficult, because when one thinks how many people there are that one does not in the least want to marry, and how many there are that do not in the least want to marry one, and how small one's social circle really is, any marriage at all is a miracle.

He also said: How difficult are women today compared with the women of years ago. In bygone days a woman would blush when she was ashamed, now she is ashamed when she blushes; in my youth women used to darn their husband's socks, now they sock their darned husbands; then the wife was shackled to her husband's feet, now the only tie is to the shekels in her husband's pockets.

It is related that Reb. Nudnik and his wife Naggah lived unhappily together for many years. One Sabbath eve, as Naggah was kindling the Sabbath lights, Reb Nudnik said to her, 'Tell me, my beloved, why is it that thou blesset the Sabbath candles but me thou dost curse?' 'O foolish husband' replied Naggah, 'if thou wouldst burn like the candles then would I also make a blessing over thee.'

Ben Schnapps used to say: A soft drink turneth away company; too much wine maketh a man see double and think single; many are called but few get up; there is no time like the pleasant.

He also said, The more mother's helps the more employment agency's fees; the more au pairs the more oi veys; the more waist the less speed; the more house moving the more inferior desecrators; the more aliyahs the more sneers.

The disciples of the Federation received a tradition that the best school committee is a committee of two when one is absent. But the tradition of the disciples of the United Synagogues is that the best school committee is one of which the members can do nothing individually and collectively can decide that nothing can be done.

Rabbi Sithzer always bemoaned the fact that in his lifetime he had travelled no further than from Stamford Hill to Golders Green. He used to say: In my youth I had the time and the inclination to travel but not the money; when I was middle - aged, I had the inclination and the money but not the time; now that I am old, I have the time and the money but not the inclination.

Four questions were asked and answered by the Sages at the Purim Seudah:

(1) Why do we eat tzimmes (a Sabbath dish) on Tuesday, why not on another week-day? Tzimmes is not eaten on Sunday because we have already partaken of it on the Sabbath. Neither on Monday, because we shall eat it again on Tuesday. It is not eaten on Wednesday because we have already eaten it on Tuesday and Thursday is out because we shall again be eating it on Friday for Sabbath. So the only weekday left is Tuesday.

(2) Why does a cock close his eyes when he crows? Because he knows it by heart.

(3) What was the first business transaction recorded in the Bible? When the Egyptians received a check on the bank of the Red Sea which Moses crossed.

(4) Whence do we know that our Patriarch Abraham wore a capple? Of course we know; is it possible that he went without one?

Others say the Sages asked a fifth question which was: Why does a Jew always answer a question with a question? To which Rabbi Letz replied: And why should he not answer with a question?

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Athletics At Rome

BY ARTHUR GOLD

THE CHANCES OF BROMBERG

(Arthur Gold is the former British high-jump international and now A.A.A Special Coaching Organ iser)

London, (JCNFS).— "Ah, but you were ze real black 'orse at Paris." This after-dinner- aside by Paavo Nurmi—the Flying Finn—to Harold Abrahams epitomises both the merit and the surprise of his 100 metres victory at the 1924 Olympic games.

To this day Harold remains the only non-American sprinter ever to collect an Olympic Gold Medal and, on current form, it looks as if this situation will continue unchanged after the next Olympic Games in Rome in September.

America's great athletic strength is reflected in her method of team selection. First, second and third at the National Olympic Trials automatically represent Uncle Sam. From the selectors' viewpoint the utter simplicity of this system has several merits. They are spared having to collect and collate performances made on relatively slow, cold, tracks in New England with faster—but possibly no more meritorious efforts—on speedy, sun-baked strips in Texas; and, perhaps no less important for their peace of mind, they are spared any suggestion that the selection, or omission, of any athlete might depend upon the pigmentation of his skin.

Only the owner of a particularly efficient crystal ball would dare to forecast a sprint victory in Rome for any runner other than one of the U. S. A. nominated trio—but the picture in the crystal ball could be that of the Bethnal Green—born South African Harold Bromberg.

Two weeks ago the Maccabiah sprint champion ran 100 metres in 10.3 seconds, a time equal to the Olympic record and barely two yards slower than the world record. He has now arrived in England and it will be interesting to see for which country—if either — he is selected since on the scanty information available it seems he is qualified for both.

On paper, at any rate, one feels that he would be wiser to concentrate on making the South African team irrespective of where he completes his preparations. In Britain, he will come up against four, possibly five, sprinters of comparable ability plus the selectors natural reluctance to replace a home-grown athlete with a temporary visitor. This reluctance would be even more marked in the sprint relay, an event in which some teams can apparently defy mathematical laws by returning a composite time faster than the sum of their best individual performances.

This apparent paradox is largely due to the fact that all except the first runner have a flying start. A few superbly trained teams have managed to run up to three yards faster than even the flying starts would make possible. Perhaps it is misleading to say "run" because ultimately it is the baton which travels round the track, and it is realisation of this fact which permits the pruning of these three years by specialised practice. The outgoing runner has to gauge the speed of his incoming colleague and then go off like a bat out of Hades, he has, then, at the critical moment, to reach back without turning his head while his colleague reaches forward, so that the baton bridges the yard gap that still separates them. All this takes place at about 22 m.p.h. and within a "relay box" of 20 metres.

Obviously a team have to work together for a long time to achieve this degree of group co-ordination and, once achieved, the selectors hope the same team can be kept together for a long time.

The World Of Books

LIBRARY OF LIBRARIES

BY RACHEL ANNE RABINOWICZ

Housed in the library of the Jewish Theological Siminary in New York is the most complete and comprehensive collection of Hebraica and Judaica in existence. It is reckoned to be the greatest bibliotheca of its kind ever assembled, and its greatness is as much a matter of value as of volume. Many are rare editions of which there may be only one or two other copies in the world.

The library is said to have the largest collection of Inquisition records outside Spain. Study the chronicles of the Spanish Inquisition as it made its sinister circuit of the cities. Read in the cultured calligraphy of the inquisitors the meticulously detailed entry for every "heretic" burnt at the stake. The crime? In many cases, "Judaismo."

Handle "A Cantico Dos Canticos," the Song of Songs, printed in silver upon royal blue silk, a lyrical silver-encrusted creation. Just one hundred copies were published in Rio de Janeiro in 1947, and this is the only copy in America. Examine the first book to be printed in Africa, aptly enough, a Hebrew book. The Iberian exiles, trained at Eliezer Toledano's Lisbon printing presses, resettled in Fez, Morocco. There, in 1492, they produced Abudraham's Commentary on the Prayer Book. Of the known 180 Jewish incunabula (books printed before the year 1500) in existence the seminary owns one hundred and forty-five.

From concentration camps, caves, cellars, monasteries, ancient archives, ghetto ruins, dural estates, bishoprics, rabbinic studies, prisons, and palaces have come the library's 200,000 books and 10,000 manuscripts. They have passed through fire and water. They have survived censorship and mutilation. They bear the markings and annotations of generations of scholiasts and sages. And now, lovingly preserved, they lure literati, writers and researchers from the far corners of the world.

The library glories in its galaxy of Hagadot, nearly three thousand distinguished editions.

Behold a thirteenth-century Hagada, is capital letters superbly painted in silver and in gold. Wine-spattered in the Passover tradition, this Hagada once belonged to a Chief Rabbi of Italy and came later into the possession of Chief Rabbi Dr. Adler of England.

The library possesses priceless writings of many kinds, in many languages, dating back to the ninth century. Yet, in 1893, seven years after the foundation of the Seminary, it had mustered but a thousand volumes. The founding bibliophiles were modest in their aspirations. "The Bodleian Library in Oxford and the British Museum in London are, and perhasp will always remain," conceded Judge Mayer Sulzberger in 1904, "the most magnificent and complete Hebrew book museums in the world." But development was surprisingly fast. Professor Alexander Marx the formost Hebrew bibliographer of his time, directed the library from 1904 until his death in 1953, and in this formative half-century the fledging collection far surpassed its venerable predecessors.

Naturally this library of libraries is richly endowed with the book of books. It contains practically every major edition of the Hebrew bible ever printed. Among prized possessions are a Spanish-Hebrew Pentateuch with Masora written on vellum (ca. 1300), and the first printed edition of the Pentateuch and Megillot in Judeo-German translation (Constance, 1544). The treasury of Bible commentaries (early Hebrew, Judeo-Arabic, Karaite, Samaritan) includes the "Sefer Rushiano" (Turkey, 1370) and a unique copy of Rashi's "Commentary on the Pentateuch" (printed Zamora, Spain, 1478). The library excels in rabbinic literature. There are several thousand volumes of codices and responsa, as well as many manuscripts relating to the law, literature, liturgy, philosophy, philology, history, theology, and mysticism.

Legends and legacies are part of the library's history. Its growth was fostered by influential friends - Judge Mayer Sulzberger, Jacob H. Schiff, Louis Marshall, Felix Warburg, Mortimer L. Schiff, Louis N. Rabinowicz, Abraham Erlanger, and Dr. Harry Friedenwald, key figures in the annals of American Jewry. They enabled the Seminary to amass costly book collections among them those of S.J. Halberstam, of Austria, Professor Moritz Steinschneider, of Berlin, Professor E. Kautzch, Dr. Solomon Schechter, and Israel Solomons, as well as the most famous private Jewish library of its time, the Elkan Nathan Adler symposium, the largest single collection ever acquired by the Seminary.

The pride of the library are some 40,000 fragments of the Cairo Geniza. "Can these dry bones live?" might well have been the question when Professor Schechter arrived with his uncommon cargo, crate upon crate of yellowed, worm-eaten parshment particles that crumbled at a touch. Now each shred is tenderly treated and protected in an individual binding. In fact there is a whole book - a commentary on the first chapter of Ezekiel - laboriously reconstructed through lamination processes.

Important adjuncts to the main library are over two thousand microfilms and Photostats. They include copies of the Taylor-Schechter Geniza in Cambridge and microfilms of all the Hebrew manuscripts in the British Museum and in the Biblioteca Escorial in Madrid. The Seminary intends eventually to microfilm all the Hebraica manuscripts of the Vatican library, the Bodleian library, the Bibliotheque Nationale, and theAlliance Israelite Universelle in Paris. Negotiations with a similar purpose are being conducted with the libraries of Leningrad, Warsaw, and Budapest, and with all institutions containing significant Hebrew literae scriptae.

Amazing in scope as well as in size, the library's notable acquisitions include a considerable collectanea of European archives and record books; 21,000 volumes of bound periodicals; 2,000 marriage contracts, many elaborately illuminated, dating from the eleventh century; 700 items in liturgical and non-liturgical music; and 7,900 prints, etchings, and photographs.

At present in great demand is the Jewish Sovietika, a source of much needed information on book-lore folk-lore, linguistics, literary criticism, Biro-Bidjan, education, Marxism, and Jewish political parties. In this category are a few hundred very rare books which are probably the only such volumes in existence apart from the Lenin Library in Moscow. The Yiddish Sovietika alone contains 20,000 books, 25 per cent of the estimated total of Yiddish books published by the Soviet authorities between October 1917, and 1948.

Among items of particular interest to Anglo-Jewry are a letter from Manasseh ben Israel (Amsterdam 1648); Kimhi's Hebrew Dictionary translated into Latin (Sebastian Menuster, Basle, 1564), inscribed; "Sum Ben Jonsonn" "My Wife's Book and Mine, Robert Browning, April 1783," a Bible with an earlier inscription "non sibi sed toti" in the hand-writing of Bishop Berkeley; a Pentateuch on parchment owned by the Duke of Sussex in 1825; and a pocket Bible written in a kind of pre-Pitman shorthand by William Addy, a Londoner, in the late seventeenth century.

Another Anglo-Jewish contribution is the librarian himself, Dr. Nahum M. Sarna, a graduate of Jews' College, former lecturer at the University of London, and now Assistant Professor of Bible at the Seminary. Dr. Sarna superintends every aspect of library adiministration ,and among his multitudinous responsibilities is that of dealing on an international scale with queries and requests from eminent scholars and bibliographers.

There is continual traffic and interchange with the leading libraries of the world. And authors by the thousand have acknowledged their debt to the Seminary collections. They come—from the Universities of Buenos Aires and Barcelona, from Hollywood and Helsinki, from Jerusalem and Japan, from Columbia and Cambridge —to draw living waters from this rich repository of Jewish scholarship through the ages. The visitors' book contains the signatures of Arabs, Buddhist monks, diplomats, dignitaries Ogden Reid, Harry Truman, Justice Earl Warren, the Venerable U. Pandita, and the Maharajah of Mysore

A MESSENGER TO OUR CANADIAN YOUTH

Shmuel Meiri To Disseminate Spirit of Pioneers

Interesting Biography Of The New Jewish Agency Youth Envoy Here

Born in Poland, in a little town called Plonsk, near Warsaw in 1915. At the age of 6 attended the Hebrew school, a number of whose pupils have lent fame to it by becoming personalities such as David Ben-Gurion, Prime Minister of Israel, Yitzchak Grunbaum, leader of Polish Jewry, the great writer Shlomo Zemach and the founder of the Kibbutz Movement, Shlomo Lavik.

Mr. Meiri continued his Hebrew education while attending the Polish high-school and from his early youth was an active member of the Zionist Youth Movement. At the age of 18 went to Irael (Then Palestine) as a student and graduated from the well-known Agricultural school, Mikveh-Yisrael. As a member of the Haganah (the illegal Jewish Defense) he helped defend Mikveh-Yisrael and Gan Yavneh, the then southermost settlement in the country.

The next five years were spent working in Rehovoth and Kfar Vitkin, during which time he returned to Poland on vacation, and married his childhood sweetheart Sarah Szydlo. (they now have a thirteen year old daughter Hadassah). During the Second World War which broke out in 1939 Mr. Meiri was forced to abandon his studies which he continued afterwards. He volunteered for the Jewish Brigade which was part of the British Army and served 4 years in the Royal Artillery. Sarah Meiri also volunteered to the Women's branch of the British Army the A.T.S. and served in the Egyptian desert for three years. Mr. Meiri served with the Brigade on battlefields in Palestine, Cyprus, Egypt and finally in Italy where he fought against the Germans on the Senio river front and was wounded and confined to hospital for several months.

The following year was full of important events which were the forerunners of the restoration of the State of Israel. During this year, as a member of the British Brigade he took an active part in gathering Jewish youth from all over Europe, getting Jews out from behind the Iron Curtain organizing the Immigration to Palestine and rehabilitating the remnants of the ghettos.

In 1946, when he returned to Israel, he commenced working as a leader and educator of war orphans who remained in Europe after their parents extermination by the Nazis. During these years he continued studying at the Educational Board of Higher Education and at the Hebrew University in Jersualem. At the Magdiel Agricultural School, he instructed and educated hundreds of homeless children who were brought into Israel and cared for by the Youth Aliyah Movement, in which Canadian Hadassah played a prominent part.

From then on, he took part in the educational work and research of the Youth Aliyah and conducted youth from various parts of the world in becoming healthy and active citizents of the State of Israel. For many years, Mr. Meiri served as a member of the Direc tors Board of the Magdiel Institute; Director of the Educational Department 'Yesodoth'; Editor of 'Shvilim', a youth monthly; Member of Directors Board of Neveh-Hadassah Youth Village—named after the Hadassah Organization; Active in the veteran body of Jewish War Veterans and the Jewish National Fund. In recent years Mr. Meiri has been the principal of the Elementary School in Ramleh with 20 classes, 8 grades and 800 children.

Published articles on Israel problems and Educational affairs in Hebrew periodicals: Alim Haoved Hatzioni etc; Co-Editor of topics for Youth instructors, 'Shvilim Lamadrich'; Wrote articles and poems in the European army daily, 'Hachayal Halvri'; Participated in publishing of book, 'With the Sword and the Plough'.

Shmuel Meiri's present mission to Canada as Representative of the Jewish Agency's Youth and Chalutziut Department is another link in the chain of his activities for the Jewish people.

SHMUEL MEIRI

OBITUARY

CHATHAM LOSES STEINBERG

LATE SAM STEINBERG

The Chatham community recently suffered a very great loss in the passing of Mr. Sam Steinberg.

Mr. Steinberg was born in Toronto 49 years ago and was a prominent businessman in the city of Chatham. He was extremely active in all fields of community endeavour and was a tireless worker on behalf of every humanitarian cause which came to his attention.

He was a Past President of the Chatham Jewish Community, Chairman of the Ritual Committee, Chairman of the Board of Education, Charter Vice-President of B'Nai B'rith, and a member of the Zionist Organization of Canada and Kiwanis Club.

He leaves his widow, Anne, and his two young daughters, Sharon and Diane. As the local Chatham newspaper so eloquently stated in its moving eulogy "he also leaves us with the memory of a great Jewish gentleman, for he was our friend."

The Zionist Organization of Canada also pays deep tribute to Mr. Steinberg whose life, although so short, was so very full and meaningful.

In Our Town And Elsewhere

A LECTURE AT MOUNT SINAI

The second of a series of Health Education Lectures was held recently in the auditorium of the New Mount Sinai Hospital. This is the sixth year in which this series has been sponsored by the Women's Auxiliary of the New Mount Sinai Hospital.

The speaker was Dr. William Garbe, whose subject was "The Skin-Mirror of Health'. The presentation was illustrated by Kodachromes of clinical cases. Dr. Garbe discussed various allergies encountered in an average family, particularly with regard to sensitivities to various items of wearing apparel, cosmetics, poison ivy, exposure, etc. The hazards of self treatment were illustrated. He presented the common virus, bacterial and ringworm infections accompanied by an introduction to the value of the various new anti-biotics in these conditions.

Dr. Garbe discussed common birth marks, benign and malignant growths of the skin and also discussed skin manifestations of various internal diseases. He informed his audience of the many common sense ideas and methods in the care of the normal skin and minor skin problems such as arise in every family, especially with children.

A question and answer period proved to be both interesting and informative to the large receptive audience. It was most encouraging to learn from Dr. Garbe that there has been a tremendous advance both in precise diagnosis and specific therapy — particularly in the past two decades — which has changed the entire outlook for the victims of almost all skin diseases.

BETH SHOLOM DONOR DINNER

Highlight of the Beth Sholom Sisterhood Donor Dinner to be held on March 14th will be a musicale entitled "South Persia." The melodies are from South Pacific, but the lyrics will be sepcially written for this occasion. The dinner will be held in Both Sholom Auditorium.

HAMILTON NEGEV DINNER HONORS KEN SOBLE

Mr. Ken Soble was honoree of this year's Negev Dinner in Hamilton Ontario. Rabbi Arthur Lelyveld, former national Director of Hillel, and now Rabbi of a Cleveland Ohio congregation, was the principal speaker. In attendance were more than 400 members of the Hamilton Jewish community.

80th ANNIVERSARY OF ORT

In celebration of the 80th anniversary of ORT throughout the world, the Toronto branch of the organization are holding a dinner-dance at Beth Sholom Synagogue on March 16th, Mr. Leon D. Crestohl, Q.C., M.P., who is the President of the Canadian Ort Federation will be guest speaker. ORT is concerned with helping man to help himself.

BAR MITZVAH FOUNDATION INAUGURATED

Toronto has been designated as the central agency for the newly formed Bar Mitzvah Foundation, which has aroused world-wide interest. According to Mr. Murray Koffler, one of the founders, the purposes of the foundation "are to provide the Bar Mitzvah boy with a supervised trip and six-week summer study-tour in Israel when he reaches the age of sixteen. to encourage the thirteen-year-old to continue his Hebrew education, to develop Youth Lodges throughout Israel and to create a fund to provide scholarships to worthy students so they too may make use of the Foundation's facilities." John Rothschild, son of Mr. and Mrs. Marvin J. Rothschild, of Toronto, was the recipient of the first certificate issued by the Foundation.

SHAAREI SHOMAYIM PURIM BREAKFAST

A joint Fathers' and Son's Purim Breakfast will be held at Shaarei Shomayim on Sunday, March 13th. Boys of the Bar Mitzvah Club will participate in the programme. On the previous Sunday the Brotherhood heard an address by Mrs. Ida Siegel, on the subject, "Has Present Jewish Home Life Been Weakened?" Other meetings scheduled this month will feature visits to other brotherhoods in the community by providing vocational skills to the Jewish needy." The dinner-dance convenor is Mrs. Louis Feldman, and committee members are Mrs. Allan Rein, Mrs. A. C. Finkelstein, Mrs. H. Pennen, Mrs. S Levine, Mrs. N. Levine, Mrs. H. M. Hochbert. Regional President is H. B. Gary.

QUEEN'S UNIVERSITY

Dr. Louis Cashden, Rabbi of Temple Emanuel in Toronto, recently delivered a series of lectures to the Theological College students at Queen's University in Kingston. The Rabbi's lectures were titled, "Jewish Liberation", "Christianity and Judaism" and "Jewish Music."

TEMPLE SINAI COMBINED SISTERHOOD AND BROTHERHOOD

Dr. Murray Banks, psychologist and humorist addressed a combined meeting of the Temple Sinai Sisterhood and Brotherhood on the topic, "What to Do Till the Psychiatrist Comes." Part of the program was devoted to musical offerings by the Temple Sinai Glee Club, a newly formed group of Temple members.

JUNIOR SERVICES

Last week, Sabbath morning services at the Shaarei Shomayim Congregation was conducted by teenagers who usually conduct their own services in the Chapel of the Synagogue.

The Torah was read by John Anthony Perry Tepperman, and Paul Spring.

Harvey Cooper, Mel Kay and Martin Sable acted as Cantors while Joel Miller delivered the sermon.

YOUNG ZIONIST LODGE

Balfour Lodge, Zionist Men's Association, will soon close its sixth successful season. The Lodge recently sponsored a showing of "Der Dybbuk", raising funds for UJA. The cultural programme, under the chairmanship of Mordenz Shapiro, has been quite successful The most recent speaker addressing the Lodge was Mr Barry Segall. For further information please contact Mr. Sheldon Greenberg. President at HI 7-2282, or Mr. Alan White, Executive Secretary, at RU 3-6891.

OUTSTANDING CONCERT— JEWISH PUBLIC LIBRARY

An overflow attendance at a concert sponsored by the Jewish Public Library, in honour of Jewish Music Month last week at the Shaarei Shomayim Congregation, caused scores of people to be turned away.

A varied program was given by Cantors Samuel Stolnitz and Henry Wahrman, Esther Ghan, Soprano, and Morry Kernerman, violinist; and a mood of elevation was established right at the outset, by the messages delivered by Rabbi W. Wurzburger and Mr. Saul Sigler, President of the Shaarei Shomayim Synagogue.

Emil Gartner, well known Choral Conductor, gave a short but inspiring talk on Jewish Music. His observations on Hebraic Music were related to the characteristics so aptly displayed in the music rendered by the violinist and vocalists in cantorials and folk songs.

Cantors Stolnitz and Wahrman excellent in their performances: Cantor Stolnitz' rich voice seemed a perfect medium suited to his selection of songs such as : Handel's Recitative and aria from "Judas Maccabaeus", "Elu D'Vorim" and V'se-Erav, cantorials and "Shmideryung," a folksong by Hersh Wolowitz. With the combination of both a beautiful tenor voice and fine personality, Cantor Wahrman did extremely well in his singing of: "A Din Toire Mit Got" by Levy Yitzchok of Berdichev; "In Cheder", by Milner; "Al Horishonim" a cantorial by Herman Zalis; "Kol Kara" by Max Helfman and "Ki Mitzion" by Pugachov.

Morry Kernerman, violinist, in his playing of "Avodah" by Bloch; "Hebrew Lullaby" by Achron and "Songs Without Words" by Ben Chayim, proved that without a doubt he ranks as one of the leading artists in his field.

Songs given by Miss Esther Ghan were 'Palestinian Nights' and "Galil" by Chajes; folksongs "Zemerl" by Goldman; "Vigild" and "Genzelach" in which the gifted voice of Miss Gahn was given a wide range of interpretation, from the dreamily sentimental, to rollicking folksy humor. Particularly moving, were the beautiful songs such as "Viglid and Zmiros" wherein a Jewish audience can so easily identify itself, in mood and memory.

Mrs. Fagel Gartner and Leo Barkin's brilliant accompaniment was clearly evident in their sensitive response to every need of the artists.

The satisfaction of the audience was generously displayed by their prolonged and thunderous applause accorded to each of the artists, and an atmosphere of festivity prevailed long after the concert, when refreshments were served and the public were invited to meet th artists.

TORONTO ORBIT

BY BERNICE DYMENT

The Talk of our Town: Canadian Students and Professors attend Israeli Seminar .... Toronto's Jewish Doctors — a Glimpse into the past .... Hadassah's Women of the Year .... Religion and the schools .... Brief items of interest.

CANADIANS AT HEBREW UNIVERSITY

Five Canadian Professors and thirty-six students from Canadian Universities will spend a month in Israel this summer to attend the World University Service international seminar. Cost of sending the Canadian group will amount to about $76,000. which is raised by public subscriptions and grants from universities and provincial governments. The group will spend two weeks as members of various Israeli settlements, and will meet again for the last two weeks in August at Jerusalem's Hebrew University.

OUR JEWISH DOCTORS

A most interesting little booklet reached me this week giving some historical perspective to the past six decades of Jewish medical practice in Toronto. The study was compiled by Dr. David Eisen, and published through the co-operation of the Maimonides Medical Society of Ontario, the Canadian Jewish Congress, and the United Jewish Welfare Fund. Dr. Samuel Lavine, the first Jewish Doctor to practice here passed away only last year, and was a true pioneer of our community.

"In his early years in practice Dr. Lavine made his calls on a bicycle. At that time, the Jewish population of Toronto was about 3,000," the booklet relates. The first Jewish medical society came into being on April 29, 1925, with forty doctors as charter members. During the early 30's which saw the rise of the Nazis in Germany, the society passed a resolution advising medical supply and instrument houses that the Jewish Doctors did not wish to be detailed on German-made products. During this period, also, five Jewish women engaged in active medical practice.

Jewish medical students have long established and maintained a high record of scholarship, and of the 32 Gold Medals awarded between 1927 and 1956, no less than nine were won by Jewish graduates. Dr. Eisen and the sponsoring committee are to be commended highly for presenting a phase of the development of our community in so readable and informative a style. You may obtain copies from the Congress offices, 150 Beverley Street.

WOMAN OF THE YEAR

Canadian Hadassah has paid tribute to one of its hardest-working members by conferring on Mrs. Joseph Kleinstein of Oakville, Ontario, the title, "Membership woman of the Year". Mrs. Kleinstein is an active member of Toronto's Rechovot Chapter of Hadassah and has been responsible for introducing the work of Hadassah to many newcomers from Europe. Four years ago she organized a Chapter composed of young women recently arrived from Poland. Last year she gathered together a group from Hungary, and shortly afterwards assisted in interesting the mothers of these girls in forming a chapter of their own —the Chana Szensh Chapter. All are now working enthusiastically and actively for the cause, and are in addition, integrating more fully into the life of their new homeland.

FIGHTING WORDS ON RELIGION

Mrs. Doris Dodds, the Etobicoke champion of "no religion in our schools" will be a guest on the TV program "Fighting Words", Sunday evening, March 13th. Knowing something of Mrs. Dodds outspoken views and compelling delivery, I'm looking forward to a very lively airing of the whole problem. Other panel guests will be Edward B. Joliffe, Q.C., former C.C.F. leader, Watson Kirkconnell of Acadia N.S., and a so-far unidentified French-Canadian woman panellist. Apropos the same subject, John McAllister, a member of the East York Board of Education and a Micro-Biologist at the School of Hygiene, University of Toronto, recently commented during a newspaper series on education, "The schools are the one place where religion should NOT come in, and if the schools must teach religion, the churches are falling down on their job." This was in reply to a Catholic spokesman for the opposite point of view who stated "the schools should educate the child for the "hereafter." If ever there was a topic to arouse "Fighting Words", this certainly seems to be it!

BRIEFLY NOTED ....

Rabbi Abraham Feinberg's series of articles on Germany which appeared recently in The Globe and Mail are being reprinted in booklet form by the American Jewish Congress. — Mrs. Ida Siegel, distinguished elder "stateswoman" of Toronto Jewish community, was mentioned in an address by Senator Ferguson, during the Bicentenary celebration on the contribution of Jewish women in public life in Canada. Mrs. Siegel is the first Jewish woman to have held public office in Canada when she served on the Toronto Board of Education.

Bicentenary Briefs

From Our Canadian Jewish Past

DID YOU KNOW THAT ....

Rev. Dr. Abraham de Sola, of Shearith Israel (Spanish and Portuguese) Synagogue, and Professor of Oriental Literature, McGill University, Montreal, was invited by President U. S. Grant to open the United States Congress with prayer in 1872. The "Evening Star", Washington, D.C. of Tuesday, January 9, 1872, carries this report:-

"PRAYER IN CONGRESS BY A HEBREW CLERGYMAN -

The proceedings of the House were opened this morning by a prayer from a Hebrew clergyman, Professor Abraham de Sola, L.L.D., of McGill College, Montreal. A marked effect was produced by the reverend gentleman's fervent appeal to the Throne of Grace which was free from sectarian allusion. The peculiarity of his wearing his hat during the delivery of the prayer, which is the prevailing custom among all orthodox Jews, was the subject of comment by those not familiar with it. While such evidences of religious freedom exist in high places as the Jew praying for the Christian and the Christian for the Jew there is little probability of any sectarianism ever becoming a part of our constitution."

Did You Know That ....

— Mrs. Louis Podersky, of Edmonton, talking about the early Pioneer days, recalls that there was no doctor near the family homestead six miles from Lacombe, in Alberta. In times of need, the neighbours alerted one another, the signal being a bedsheet on the roof. The first neighbour to see it served as midwife when necessary. Families like the Podersky raised fine healthy children and contributed to the communal life of the settlement which was mostly Scotch and English. Mrs. Podersky, senior, who had nine children, all born on the farm, was-known for her hospitality and famous for the excellent bread, cheese and butter, which she made herself.

Clara Hoffer and F. H. Kahan, descendants of Israel Hoffer, who came to Canada in 1905, the year that Saskatchewan emerged as a Canadian province, have written a story called, "Land Of Hope", which is appearing as a serial in a Western paper. The town of Hoffer is named for this early pioneer.

The Jewish population of Canada in 1831 was 107; in 1841 - 154; in 1851 - 451; in 1861 - 1350; in 1871 - 1333; in 1881 - 2443.

Your Tax Problem

BY MERVIN H. LASS, C.A.

Income Taxes Are Owing As Monies Are Earned

QUESTION

I am employed on salary basis managing an office and I earn $10,000 (ten thousand) per annum. I have an additional source of income from investments, and it would appear that this year the extra income will exceed $4,000. In prior years it was around $2,500. The extra income tax resulting from these earnings was always paid in a lump sum the following April. I have been told that I should be making instalment payments. and will be liable for an interest penalty. What is the ruling on this matter.

ANSWER

If your main source of income (your salary) is 75% or more than your total income then you need not make instalment payments. This appears to have been the case with you in prior years. This year however, your investment income represents more than 25% of your total income, and you should be making instalment payments to the Receiver General. Inasmuch as this is the first year in which your income has gone over the required percent you are not liable for any interest penalties. Next year your instalments should be based on this years actual income tax. Remittances are made quarterly on March 31, June 30, September 30, and December 31 with any balance paid by the following April 30 when filing.

Mr. Lass will endeavour to answer as many questions as possible. Please direct your queries to Mervin H. Lass, Chartered Accountant in care of this newspaper.

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Panama — The Pot Boils

Anti-Semitism: The New Ingredient In Latin-American Stew

BY J. HAROLD SAKS

When you first hear it, the name Johnny Bonny has a pleasant ring. It suggests something mellow and familiar, like well-seasoned whiskey, or an old tune. But there is a man in Panama who bears this name and he is about as palatable as raw alcohol, as tuneful as radio static.

His real name is Bonifacio Hernandez, although he broadcasts his anti-Semitic material under the radio name of Johnny Bonny. He is a fly-by-night operator who flourished for a brief period on a small wave length in Panama City, station Ondas Istmenas (HONZ).

Johnny Bonny lasted about three weeks before he was finally blacked out, some time at the beginning of the year. Before he was silenced, however, his broadcasts managed to stir up some unpleasantness; they came at the height of great tension in Panama, which is experiencing unrest and a violent upsurge of nationalism.

Nerves were frayed and the people of Panama were in a receptive mood for rabble rousers when Johnny Bonny appeared on the scene. He began laying down a nightly barrage against a group of people whom he did not name, but identified by associating them with the Star of David and the word Jerusalem. He charged them with growing fat as big store-owners while squeezing and milking the people of Panama.

Johnny Bonny also accused "these people" of violating the customs laws of Panama by bringing in 500 left-foot shoes as samples, thus avoiding import duties, and a few weeks later bringing in 500 right-foot shoes. "They know a lot of tricks like these," said Johnny Bonny, "because their rabbis teach them . . . these people who suck the blood and exploit the Panamanian people . . . it is no wonder that Hitler tried to exterminate them."

Johnny Bonny was reported to have said privately that he broadcast in this sensational vein to build up popularity and was paid a stipend to do so.

During one of his last few broadcasts, he said there is a "colony of people in this country who are against Nasser. Everybody knows who I mean. I have a lot to say about them and I promise you that I will." On his final program he promised to be back on the air, but he did not say on what station. That was the last heard of Johnny Bonny — for the time being.

What's behind Johnny Bonny and other evidences of anti-Jewish and anti-Israel sentiment in Panama?

Anti-Semitism is new in Panama, something freshly imported. The Jewish community is well integrated in the life of the country. Discrimination against Jews, social, economic or political, is practically non-existent.

Jews from a small group in Panama, numbering only about 2000; 1500 live in Panama City and about 300 in Colon. About one-third of them come from Spanish or Portugese ancestors who have lived in Panama for 100 or more years; in some cases, thy have been living in the Caribbean for 300-400 years. About fifteen per-cent of them come from Germany, Austria, Poland and Russia and for the most part arrived in Panama between 1938 and 1940. Half of Panama's Jews are more recent arrivals from the Middle East; Turkey, Iraq and Syria.

Parochial education is customary in Panama and Hebrew schools play a vital role in the life of the Jewish community. The Albert Einstein School in Panama City maintains high educational standards, a full curriculum and attracts Jews from all segments of the community. (The school attracts non-Jewish students too for it is highly regarded in the general community.)

The Albert Einstein School has helped unite the Jewish community in Panama. A second unifying force is B'nai B'rith which, though not a mass organisation in Panama, is a prestige group representative of the leadership of all elements of the Jewish community. Another factor that has brought the Jews of Panama closer together is the sense of danger that is latent in Panama's situation today.

The country is suffering from general unrest and a rising tide of extreme nationalism and anti-Americanism. The ultra-nationalists are whipping up mass resentment over the fact that the United States flag flies alone over the Panama Canal Zone. Last November a group of nationalists tried to raise the flag of Panama over the Canal Zone but were stopped by American soldiers. There was a riot and destruction of American property. Later that day, the mob gathered in front of the American Embassy, hanged Uncle Sam in effigy and desecrated the United States flag.

Another cause for resentment is the wide gap in the standard of living enjoyed by American civil service employees in the Canala Zone and the workers of Panama, whose wage scale is not very high. Political opportunities, aided by Communist elements, are inciting the masses against the United States, which is being pictured as the arch-demon and cause of most of the country's ills.

The Jews have found themselves identified with the United States. There are many Americans in the Jewish community; many Jews represent American firms and have business interests in the United States. Wealthy Panamians, both Jews and Christians, attended American universities and send their children there. Thus, the Jews of Panama find themselves tied to the popular anti-American sentiment and their prestige sinking along with that of the United States.

The struggle in Panama has taken shape as the classic one of the "have nots" against the "haves." The country has just a few rich families and a great mass of poverty-stricken and exploited people. There is no middle class. As primarily merchants, Jews are bracketed with the "haves" and have become the target of rabble rousers—like Johnny Bonny—who are stirring up the masses against the ruling classes.

The tremendous volume of communist activity in Panama is another factor contributing to the country's unrest and the decline of American prestige.

Then too, there is a United Arab Republic Legation in Panama, headed by a former Egyptian intelligence officer, Mohammed el Tabei. His chief aide is also an army intelligence veteran. El Tabei and his wife move in top social circles in Panama and entertain frequently.

The Arab legation lurked in the background during the anti-American demonstrations. It undoubtedly made its contribution to the tense situation. The Arab legation has had much success in penetrating the press and radio of Panama, particularly since many of the newspapers are poorly staffed and rely on outside sources for free material. The press has carried many items concerning alleged Israeli abuse of Arab refugees—normally not a matter of basic interest to newspapers in Panama. Some of the newspapers, strongly nationalistic, frequently carry items of an anti-Semitic character, a practice previously unknown to the country.

When the nationalists tried to raise the Panama flag over the Canal Zone in November, they were led by Aquilino Boyd, Panamanian congressman, and Dr. Ernesto Castillero, a University of Panama professor. Panamanian newspapers reported that the flag they carried had been made in Egypt and presented to Castillero by President Nasser.

In response to the current tension, the Jewish community, through B'nai B'rith, has formed a Human Rights Committee which is planning a program of concentration and community relations. Late last December, a delegation from the Jewish community called on Archbishop Beckman, head of the Roman Catholic Archdiocese in Panama and the Canal Zone, and discussed with him the series of attacks which have recently been lodged against the Jews, West Indians, Spaniards and Negroes of Panama. The delegation was cordially received by the archbishop, who urged quick steps to curb these attacks.

The archbishop agreed to participate in the formation of a Council of Catholics and Jews for Panama to lead and guide inter-group and community relations activities. Panama is a predominantly Catholic country, the archbishop's recommendation is a significant one.

The Human Rights Committee of Panama's B'nai B'rith lodge has been established as a permanent body and is now undertaking an educational program to counteract anti-democratic propaganda and activity. This is only the beginnig of what promises to be one answer to the Johnny Bonnys of Panama.

To Receive Brotherhood Award

Justice Freedman To Be Honoured By Beth Shalom

Justice Samuel Freedman

Mr. Justice Samuel Freedman of Winnipeg has been selected as the recipient of this year's Annual Beth Sholom Brotherhood Award. Mr. Freedman is the tenth recipient of this award.

The Award will be presented at a special dinner which will be held in the Gerald Schwartz Memorial Auditorium, Beth Sholom Synagogue, 1445 Eglinton Ave. West, on Thursday, April 7th, 1960 at 6.30 p.m.

Beth Sholom Synagogue, which has a membership of fifteen hundred families, has been the vehicle whereby the Jewish community of Canada has honoured those who have contributed in great measure to the furtherance of Brotherhood in our Country.

Mr. Harry Polevoy is President of the Beth Sholom Brotherhood; Mr. Louis Soupcoff is President of Beth Sholom Synagogue; and Rabbi David Monson is the spiritual leader of the Synagogue.

After careful and considerable deliberation, the Special Awards Committee, under the Chairmanship of Mr. Wally Fisher, selected Mr. Justice Samuel Freedman because he has exemplified the heights to which we Canadians can aspire and achieve.

Mr. Freedman arrived in Canada at the age of three. He was edueated in Winnipeg public and high schools; attended the University of Manitoba and received his L.L.B. from Manitoba Law School in 1933. While attending University he won five scholarships.

Mr. Freedman is a Judge of the Court of Queen's Bench and has enjoyed this position since 1952. In June of 1959, he was appointed Chancellor of the University of Manitoba.

He has lectured in the Manitoba Law School, served as a Bencher of the Law Society of Manitoba, was President of the Manitoba Bar Association, President of the Y.M.H.A. of Winnipeg, Chairman of the Rhodes Scholarship Selection Committee for Manitoba since 1956, and is National Co-Chairman of Brotherhood Week 1960, sponsored by the Canadian Council of Christians and Jews.

Mr. Justice Samuel Freedman has travelled extensively across the Dominion of Canada preaching and practicing the true concept of Brotherhood.

Some of Canada's leading public figures have received the Beth Sholom Brotherhood Award in previous years. In 1951, Premier Leslie Frost of Ontario received the Award for leading his government into putting into effect the first Fair Employment Practices in Canada. In 1952, Jack Kent Cooke received the Award for his noble example as an employer who makes non-discrimination the rule in his sports, radio, and publishing enterprises. In 1953, John J. Fitzgibbons received the Award for his outstanding work in the Canadian Council of Christians and Jews, for his devotion to the Variety Club and for his determination to help many worthy causes through the medium of the theatre. In 1954, Joseph S. Atkinson received the Award on behalf of the Atkinson Charitable Foundation for the work it did in contributing liberally to all needs of humanity be they Protestant, Catholic or Jewish. In 1955, the Honourable John G. Diefenbaker, M.P. for Prince Albert at that time, received the Award for his sponsoring the Canadian Bill of Rights and his addressing some 27 Jewish communities across Canada following his return from Israel. In 1956, the Award went to Dr. Gordon Murray for his untiring labors in the fields of medicine, surgery and cancer research.

In 1957, Reverend Richard Jones, leader of the Canadian Council of Christians and Jews, received the Award. In 1958, Rhys M. Sale, head of the Ford Motor Company, received the Award for his work across Canada in bringing better understanding between capital and labor and between various ethnic groups. In 1959, E.P. Taylor, C.M.G., received the Award, for his outstanding work in the community.

Ontario Jewish Leaders To Meet In London This Month

Some 75 leaders of Regional Jewish communities from all parts of Ontario will gather in London on Sunday, March 27, for a major full-day conference on the interrelated problems of communal organization and central campaigns in the province.

Leob To Address Assembly

The Ontario Regional Leadership Conference will feature reports and discussion by representatives of some 25 communities, according to announcement this week by Ben Newman and Hart D. Wintrob, co-chairman of Regional Joint Fund raising Committee of Zionist Organization of Canada and Canadian Jewish Congress, which is sponsoring the assembly.

Highlighting the deliberations will be guest addresses by Bertram C. Leob of Ottawa, National Chairman of United Israel Appeal, and Leo Lania, American Jewish journalist and author.

The conference, opening at 10:00 a.m. on the 27th in the London Hotel, is expected to give direction and stimulus to intensified Jewish community throughout Ontario, Messrs. Newman and Wintrob said.

Theme of the opening session will be "The Organized Community." Another major session will deal with "Campaign Experiences in 1959 and Outlook for 1960."

To Discuss Organized Jewish Community

The conference will feature presentations by community leaders on the problems involved, as well as brief reports by representatives of each community in the region.

Special Committee In London

Preparations in the host community of London are being made by a special committee headed by Harold Vaisler, President of London Jewish Community Council; Milton Cohen and Milton Harris, Co-chairmen of the London U.J.A. Campaign, and A.B. Gillick, Secretary of the Community Council.

Plebiscite On Electoral System

TEL AVIV (ZINS) — Propaganda efforts to effect a change in the present electoral system of Israel, which was an issue in the last general election, have now been renewed. The committee of university professors which was organized for this purpose, headed by Dr. Yigal Yadin, has asked a number of prominent persons to join it. It has also asked the General Zionist Party to support its efforts in this connection, arguing that the General Zionists were the only party besides Mapai which in the last election came out in favor of changing the electoral system.

In reply to this the General Zionist Party issued a statement in which it declares that while it favors a change in the electoral system it is not in favor of abolishing entirely the system of proportional representation and substituting for it district-majority elections, but favors a combination of the two systems. According to the General Zionist plan, of the 120 members of the Knesset 90 would be elected by majority vote in 30 election districts while 30 would be chosen by proportional representation. The General Zionists, say the statement, are ready to work for such a charge. Gen. Yadin's committee proposes a popular plebiscite to decide the method of election.

Jewish Community Calendar

SUNDAY, MARCH 13, 1960

Holy Blossom Temple, Religious School Purim Carnival; Holy Blossom Temple, 1950 Bathurst St.

MONDAY, MARCH 14, 1960

10.15 a.m. - Jewish Home for the Aged - Women's Aux., Executive Meeting.

12.00 Noon - Canadian Jewish Appeal, Leadership Meeting. Congress, Loan Cassa Meeting.

12.00 Noon - United Jewish

TUESDAY, MARCH 15, 1960

9.30 a.m. - Jewish Family and Child Service, Family Service Department.

12.15 p.m. - United Jewish Welfare Fund, Executive Committee Meeting.

WEDNESDAY, MARCH 16, 1960

10.15 a.m. - New Mt. Sinai Hospital - Women's Aux. Executive Meeting.

11.30 a.m. - Jewish Family and Child Service, Staff Seminar.

12.00 Noon - Jewish Home for the Aged, Executive Meeting.

12.15 p.m. - Jewish Immigrant Aid Services, Case Committee Meeting.

7.00 p.m. - Toronto Women's ORT, Dinner & Dance - ORT Day Celebration; Beth Sholom 1445 Eglinton Ave. W.

8.00 p.m. - Beth Tzedec Congregation, Spring Academy; Beth Tzedec, 1700 Bathurst St.

THURSDAY, MARCH 17, 1960

1.00 p.m. - National Council of Jewish Women, General Meeting; Park Plaza Hotel.

6.00 p.m. - Holy Blossom Temple, Combined Campaign Dinner; Holy Blossom Temple, 1950 Bathurst St.

ADATH ISRAEL SYNAGOGUE

RABBI, ERWIN SCHILD, M.A.

The Sisterhood is having a gigantic "WHALE of an AUCTION SALE" on Tuesday, March 22, at 8 p.m. at the Adath Israel Synagogue, 37 Southbourne Ave. Chairman: Mrs. Robert Kay, Co-Chairmen: Mrs. I. Kornblum, Mrs. H. Fishbane.

They have a wonderful array of merchandise for auctioning, and the evening should be an eventful one. If you have always yearned to bid at an auction sale, here is your chance. Everyone is welcome.

The snack bar will be open all evening, with delicacies to satisfy the most particular gourmet. Three experienced auctioneers will be on hand for the evening, so come one, come all, to the Whale of an Auction Sale.

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Canadian Panorama

BY MORDECAI HIRSHENSON

DID THE CBC SLUR CROLL'S VIEWS?

Last week on the CBC-TV newscast, announcer Earl Cameron, while reporting the speech made by Senator Croll which warned Canadians against the threat posed by Germany's present foreign policy, interjected in his report to say ". . . Senator Croll, who is Jewish, went on to say . . ." and continued the quotation from his speech.

Some Jewish listeners were quick to feel that this interjection was an uncalled for and gratuitous slur which disparaged the Senator's views on Germany as something to be attributed primarily to his Jewish background and origin. Other Canadians, it might be inferred, could not be expected to share this distrust of Germany.

Others were untroubled by the remark looking upon it as a relevant and legitimate kind of identification to make in the content of such an address.

AS OTHERS SEE US

"Op Bezoek bij het Candees Jodendom"

The above is a headline that appeared in a recent issue of a Belgian Jewish weekly published in Antwerp. The language of the paper is Flemish but, with a nod to Belgian bilingualism, one page is given over to French.

The headline translated reads: "On a visit to Canadian Jewry." The reporter, a Monsieur Davids, who is editor of the 'Belgisch Israelitisch Weekblad", gives a concise review of Canadian Jewish history on the occasion of its bicentenary, and having visited Toronto discusses its YMHA the Canadian Jewish Congress, the Free Loan ,and other institutions. The writer says the following among other things: "In Toronto there thrives an intense Jewish life which in some ways is reminiscent of the pre-war Jewish towns in Poland."

CONTROVERSY ABOUT CANADIAN — JEWISH NOVEL: "DUDDY KRAVITZ" OFFENDS CRITIC

Mordecai Richler's novel of Montreal Jewish life, "The Apprenticeship of Duddy Kravitz" got a violently negative reaction from a reviewer (unidentified) in the "Detroit Jewish News".

Under the heading "Duddy Kravitz' Novel Insulting to Jewish People", the review states:

> Mordecai Richler is an able story-teller. He is Jewish, and this reviewer is mighty happy over it, for if he were a non-Jew, we would be tempted to treat him as if he were an anti-Semite.

That's the feeling his well-told "The Apprenticeship of Duddy Kravitz (published by Little, Brown & Co., 34 Beacon St., Boston 6) left us with.

Richler's novel revives an old question: why do so many of our young writers select the ugliest Jewish characters for their portrayals? It is possible that they have not met up with Jews who are a credit to themselves, to their people, to society? After all, a Duddy Kravitz is a rare exception to the rule: we do not deny his existence, but we maintain he is a rarity. Does a Jewish writer have to drag us right down to the gutter in depicting Jewish life?

That's what has happened in Richler's story. It is doubtful whether the able author — and we join with those who are acclaiming him in giving him credit for very able writing— knows too much about Jewish life. He must have acquired a smattering of Jewish knowledge and his use of some Yiddish words and the manner in which he corrupts them prove that his information is minimal

Duddy Kravitz is a bad boy He makes life miserable for his teacher. Then he schemes and plots to make money. He learns one thing from his grandfather, that "a man without land is nothing." He reaches his goal, he acquires land, and then even he Zeyde turns his back on him when he learns by what methods his grandson attained his purpose.

Duddy forges the check of his friend who became crippled due to Duddy's encouraging him to drive a truck for him in his movie business, although he knew that his friend was epileptic. This and other schemes are part of Duddy's character. He occasionally emerges with some sense of decency — as when he brought his brother, a student of medicine, back from seclusion when he fled after performing an illegal abortion. He surely desires to please his zeyde. But that does not whitewash a bad character.

The evil portrayed reflects little, if any, glory on Jews And Jews are the chief characters in this novel. If a non-Jew had selected Jews as "heroes" for so downgrading a novel, we'd call him either an anti-Semite, or an ignorant non-Jew who has failed to learn anything at all about the people he set out to delineate.

Mordecai Richler has received extravagant praise (though inexplicable to this writer) as well as severe criticism for his novels.

Often those who criticise him have based it on the woodenness of his characters, his reliance on the ghetto stereotypes of Ben Hecht or Mike Gold and his projection of the 'thirties into the 'forties and 'fifties. The London Jewish Chronicle thought it a primarily "funny" book, the Globe & Mail reviewer confessed that it evoked in her the highest feelings of tenderness towards the novel's hero, and the Toronto Star's Robert Fulford said it was one of 1959's most promising novels. The present writer is no fan of Richler's but to base a review purely on the theory of "what is good for the Jews" is to debase literary criticism.

ISRAEL'S ECONOMY WHOLLY BASED ON NEW YORK, SAYS ONTARIO PAPER

Misconceptions about Israel and the role of Diaspora Jewry in its maintenance are still quite current in Ontario, as can be seen from this recent editorial note that appeared in the Windsor Star:

"There are some 2,500,000 Jewish people in New York City alone.

"That is more than there are in all Israel.

"And, if it were not for the Jewish people in New York, Israel would have a rough time. The money subscribed for bond issues and given in straight donations by New York keeps Israel a going concern.

"Without that money from New York and from other Jewish people across the United States and Canada, Israel could not remain an independent state."

The item has been reprinted in the Belleville "Intelligencer" under the heading "How Israel is Financed." There is no reference at all to the taxation Israel imposes on her citizens of the austerity laws, of Israel's own efforts to improve and strengthen her economy.

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A President Discusses Pertinent Topic

The Role Of The Jewish Community Leader In North America

BY JUDGE THEODORE LEVIN

A Past Federation President Describes Some of the Many Roles He Must Assume

Editor's Note: The following material was exerpted from Judge Levin's paper delivered at the CJFWF General Assembly in San Francisco.

THE DIRECTOR'S ROOM of our Federation office building in Detroit has its panel walls lined with pictures of the presidents of our central communal organization for the past 60 years. I have looked at their pictures many times. I couldn't help but recognize how differently each of these men must have faced his responsibilities.

Nevertheless, there are similarities of interest, similarities of focus and objective that overshadow the personal differences that we may have in our backgrounds or the difference in social setting as between one community and another.

All Were Devoted to Community

The first major element common to our approach is our dedication to service to our people, whether it be to provide health, welfare, educational, cultural, rescue, rehabilitation or for any other kind of need. Our focus is on people and their needs. Jewish people, in all parts of the world as well as at home. This is a non-political, non-ideological function.

Parallel with our aim to serve people is the objective of strengthening the concept of community. We want more and more people, more and more organizations to associate themselves with this concept of community service. Since their association is voluntary, it must be motivated by the growing sense of community.

Should Keep Sense of Balance

This, in essence, is our two-pronged program: service to our people, and an ever-increasing and deepening sense of community in order to provide this service better. It seems to me that it is the responsibility of a president of federation to make certain that his community organization has these objectives constantly before it. Perhaps this appears almsot too obvious to belabor, yet I know there is great temptation on the part of any man who becomes president, to lose his sense of balance between these objectives.

The president, who is regarded by many people as the most powerful figure in the community, soon loses every bit of his power. He devotes himself to keeping the peace; he concentrates on making certain that no one gets mad; that no new program is introduced which will offend anyone. This is possible only when no new program is introduced at all. This might be described as a "don't rock the boat" philosophy which, in effect, means "sit absolutely still."

I don't mean to imply that it is the president's responsibility to "rock the boat." I do mean that it is the president's responsibility to guide his community in a program which moves forward in the area of service simultaneously with rallying increasing support for such service.

It is his responsibility to recognize the validity of stirrings and agitation for the abandonment of old programs and the introduction of new ones.

One of the greatest responsibilities of the president of a federation is to be able to distinguish between community interest and propaganda. This responsibility includes the establishment of machinery which will involve other community leaders in distinguishing between fact and fake. "Community machinery" usually means the appointment of committees and the use of staff to provide these committees with information useful in coming to a decision.

The term "representative committee" has been used to the point of abuse. Too often this means a committee of representative s—without reference to the subject at hand. Some people want committees to be balanced between orthodox, conservative and reform representation. Others want them balanced between rich and poor; men and women, geographic location.

I submit that none of these forms of representation necessarily provides a representative group. If it is a committee to decide on community services to the aged there is no point in balancing it between Zionist and non-Zionist membership. It should include representatives of the agencies serving the aged but, most important of all, is to make certain that there is ample representation with people who want the community to provide adequate services to the aged regardless of political affiliation, economic and social status or any other factor.

One of the most difficult decisions a president has to make for himself is where he sees the balance between autonomy and centralization. When the Jewish Community Center wants to open its doors on Saturday afternoon, is this an agency policy matter or is it a community policy matter? When the home for aged wants to exclude senile residents from the people it serves, whose responsibility is this decision? Should the central agency participate in the nomination procedure for member agency boards?

It is my observation that, generally speaking, most of us want the maximum autonomy for our member agencies up to the point where this autonomy infringes upon community policy or upon the autonomy of other member agencies.

Every organization is subject to the charge that the same old people are running everything. Exposure to this accusation gives many a new federation president an uncomfortable feeling. The validity of this charge has to be tested over a long stretch. The people in leadership positions may look the same as those in leadership positions a year ago, or two years ago. But I think it's salutary in most communities to take a look at the leadership of ten years ago, or longer.

Notes Turnover in Leadership

This kind of a look can help a new president of a federation achieve some balance with regard to his original impulse to pump the organization full of new blood. He begins to wonder what happened to so many of the people who were active ten years ago. Shouldn't we be making an effort to get them back into the picture so that the community can have the benefit of their leadership ability?

In either direction, a major function of a federation president is to maintain the interest of lay leadership and bring additional lay leaders into the picture from all directions. Unfortunately the best equipped people do not always volunteer. I've been asked many times, "How does one become a leader in the Jewish community?" My reply is, "By demonstrating interest in the community." This means, by contributing generously, by working diligently and by developing an identification with the growth of the community.

Every president of a federation looks about him and sees all varieties of diverse organization, personal and social groupings which he would like to bring together. Sometimes we look far afield and we are met by painful frustration.

It seems to me that one of the most promising projects for integration is very close at home—almost underfoot in any federation. It is the people who themselves take active roles in the functions of federation, but still see them as separate functions.

Many a budget or planning committee chairman thinks of himself as too much of a statesman to participate in campaigning. (In rare instances this even means that he is reticent to participate actively in contributing.) All too often federations have a variety of types of leadership—campaign leadership, budgeting leadership, agency leadership.

We have long tried to address ourselves to the idea of a "well-rounded community personality." It does not make for a compatible community to have some people worrying exclusively about raising the money and others worrying only about spending it. Assuming that a man starts in community work as a campaigner, it is our assumption, proven by repeated experience and long observation, that he is a potential participant in community planning, and that exposure to community planning can make him an even better campaigner.

Integration that has meaning takes place not only between organizations and between people but within people who for themselves develop an appreciation of the threefold functions of our federations — budgeting, planning and fund-raising.

Must Evaluate Criticism

Every president of a federation, from the moment he takes office, develops new "pipelines" of information. He learns from an after dinner conversation that "no one can get into the Home for Aged unless he is poor;" or that "only rich people can join the Jewish Community Center because the dues are so high;" or that "solicitors in the Campaign insult all the prospects."

One of the president's major responsibilities is to develop some sense of discrimination—to be able to distinguish between an off-beat critisim from a disgruntled contributor or rejected applicant and the meaningful reporting of experience.

Some matters, though brought to the president's attention informally, may require formal consideration by appropriate bodies of federation. The president's task is to sort these out—to try to deal with each of them constructively; to try to turn each "outsider" with a complaint into an "insider" who helps; to pay attention not only to the question or to the complaint but to the person who expresses them.

WINDSOR'S ISRAEL BOND GRANDMOTHER

Mrs. Morris Tabachnick, proud grandmother of twelve, is shown here, with all her grandchildren.

Mrs. Eva Goldberg, 1959 Women's Division Chairman, Windsor, a number of years ago sold to Mrs. Tabachnick one bond for each of her grandchildren. They then numbered six.

Today, they number an even dozen, and they are still receiving one bond a year each.

We take this opportunity to wish Morris and Freda Tabachnick, many, many more years of life and health, and many, many more grandchildren to help the Sate of Israel.

Our Short, Short Story

PURIM IN ECCLESKIRK

BY CHAIM I. BERMANT

My grandfather could never make up his mind who was the greater villain, Haman, or the person who had included the Book of Esther within the canon of the Bible. He was sure that the celebration of Purim caused more damage to the Shul, and to his nerves, than all the inclemency of the Eccleskirk climate. He would instruct the reader to hurry over the Megillah, and utter the name of Haman under his breath, but to no avail. The Cheder children who had to bribe with wine biscuits and bananas to appear in Shul on Friday night, would appear without the least bidding on Purim. Great hordes of them. The entire Jewish section of the Eccleskirk United supporters Club would turn out with their mufflers, rattles and bells as if for a cup final. Some would bring claxon horns; others would come with hammers, whistles, castanets, bugles, and contraptions which made a noise like a cat in agony. All would come in immense hob-nailed boots. A great many of them could not follow the Megillah, and were therefore content to explode with noise at anything that sounded like Haman.

But that was only at the beginning. After a time they found his appearances too infrequent, and they would assault Achashveiros, Vashti, Moredechai, Esther, anyone. If someone tried to quieten them. That too would meet with whistles, rattles, clanging and bangs. Panels would be shattered and hinges impaired. Occasionally a fight might break out among some over-enthusiastic celebrants, and the reading would be halted while the Beadle-in-Chief and his corps of assistants beadles intervened to forestall bloodshed. All this soon developed as a tradition, and even grandfather with all his wisdom and authority could do nothing to stop it. One might have thought that the advent of Television might have had its effect. But no. "Wagon Train", "Gun Law," or "Sunday Night at the Palladium", there would be the riotous assembly, and, as a member of the Eccleskirk Hibernian Lodge put it: "It makes St. Patrick's Day sound like a wake night."

When Uncle Albert suceeded grandpa as President of the Great Synagogue, he thought the celebrations should be more in keeping with the dignity of the establishment, and our humane times. First he suggested to the Cheder staff that the villainous nature of Haman might be toned down a bit. He was, after all, a good family man. (Clearly Uncle Albert had done some private research.) This did not convince the teachers, and in any case the Cheder children were congenital anti - Hamanists. Then he suggested to Rabbi Grossman that he address the pupils with a sermon on the theme; Love Thine Enemy. This Rabbi Grossman did, but when he came to mention Haman, the classes took it as a sort of rehearsal for Purim, and there was almost a supplementary riot. A Law and Order Sub-Committee of the Synagogue Council was then formed to consider the matter in detail. Someone suggested calling in the police. Another person thought it might be an idea to hold the Megillah reading at an hour when the children would be in bed—say midnight. This was entertained for some time, till it was recalled that the Reader suffered from a complaint which required him to be in bed early. Then it occurred to someone that it might not be strictly necessary to have a public reading of the Megillah. It could be read in private. It would add to the Reader's income and save the congregation from further demands for a salary increase. And, after all, the Spanish and Portuguese Synagogue (known in Eccleskirk as the Gallicaner Shul) did not have a reading of the Megillah. It was this last recollection which killed the idea.

There was a danger that if the Great Synagogue should stop Megillah reading, then the Spanish and Portuguese might start.

It was finally decided to employ supernumary beadles to disarm all the Cheder boys as they came into the synagogue. This was done, and they piled up in the vestry a frightful array of implements—including one double-barrelled shot gun with live cartridges. But they could not remove the hob-nailed boots — or at least they did not think of it. It was a great mistake. Deprived of rattles, bugles and bells. Bereft of whistles, and crackers, the boys could only commemorate Purim in one way —with their feet—and they did so with redoubled fury. They kicked at the panels; they banged on the seats; they stamped on the floor. They did not even wait for the names to appear. At the first "Vayehi Bimay Achasveirois", they let go, and they did not stop till the very end. Severe destruction was only averted by the foresight of the Reader who raced through the Megillah in ten minutes. Since that Purim, the cheder boys have been allowed to bring in anything short of weapons of actual destruction, but boots are forbidden and plimsoks obligatory.

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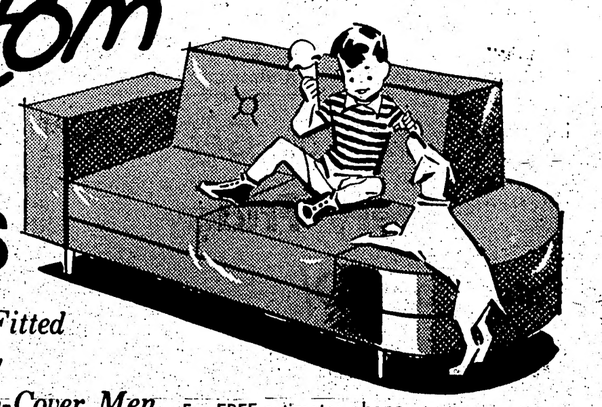

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— THE WOMAN AND THE HOME —

You And Your Children

DON'T SPOIL THEM — BY SIMON YUDKIN

Do you know what a "whinjer" is? Well, Helen is one. When Helen was in hospital she once asked a nurse for something and was told she couldn't have it. "But I always get everything I want," she said. When Helen doesn't get what she wants at once, she whines. If a stranger approaches her, she cringes and pretends to be afraid. Helen's mother calls her a "whinjer." I suppose we would call her simply a spoilt child. She is the sort of child - we all know them - whose parents have always tried to give her everything she has asked for. You would expect such a child to be really happy - but she isn't. She's nearly always miserable and mostly whining. Her parents cannot understand why.

How does it get this way with Helen and other like her? Sometimes it seems to start because parents want a "bit of peace and quiet". They take what they think is going to be the easy way by giving in to the first bit of nagging and only later find out that they don't get "peace and quiet" at all because the demands go on increasing. Sometimes they seem just to be scared of setting their children any standards of behaviour. They may have the - quite erroneous - idea that modern psychology expects children to be allowed to do just as they please. Or they feel that they cannot say "No" because their children will not love them if they do, or that giving in shows how much they love their children. And some parents, especially if their own childhood was rather hard, feel that somehow their children should be given a happier time and that happiness consists of getting everything you want.

But our responsibility to our children, and the way we show our love, is to give them what they need, and that is not at all the same as what they demand. One of the most important things that children need, after food and clothing and a home, is to be taught how to behave and live with other people. Just as children gradually learn what is possible and what isn't possible in the day-to-day world of things, so they must learn what is and what isn't acceptable in the world of people. They feel better - and they are happier - when they know the rules, and they experiment by trying things out. And if we parents don't show them the rules they will go on and on trying, as if asking "How far can I go before I'm stopped?"

And of course, even with parents who try to give their children everything they ask for, there comes a limit. The children nag and whine and eventually parents lose their tempers. Then they are angry with themselves and try to make it up to the child afterwards. And so the problem goes spiralling upwards.

Children have to learn social rules somehow, sometime, and if not from their parents they will have to learn them from others later. Children who have always been used to getting their own way find it very hard when they meet other people who are not so ready to accept their sort of behaviour. And what a terrible time the spoilt child has when he first meets such another as himself! Our children should not have to learn these rules from other people first. It is our responsibility. We are our children's first teachers and our children expect us to help them and teach them if we love them. It is neither love nor kindness to launch our children into the world expecting everybody to give them just what they ask for, and they will not thank us, as they grow older, for having been so indulgent. What is more, you will find that they will never repeat this same mistake with their children.

But in addition to learning how to behave, children also need to learn the joy of overcoming difficulties and the happiness of achievement. Life is full of difficulties, and learning to face and overcome them is one of the inevitable features of growing up. It is not our job to prevent our children facing difficulties by doing everything for them. We have to start right at the early stages, teaching them how to stand and walk, how to dress themselves, keep themselves clean tidy, climb up and down stairs, go out by themselves, go to school alone, do their own work, and so on. They need help and they may need persuation but in the end their own achievement is what maters, and we share the happiness that they get from this achievement.

Start now on your "whinjers." Start being firm, as reasonable as you can, still, loving. It may take a week or two but you will be surprised how they respond. It will be easier after that.

— A Purim Recipe —

This Sunday we celebrate Purim, gayest of the Jewish holidays.

Following the morning services, hamantaschen are served for breakfast. The name of the cakes, which are of German origin, is said to derive from the three-cornered hat which Haman wore. Soup and kreplach are traditional for lunch. Throughout the day bowls of NAHIT are offered, as a remembrance of the beans and peas which were the only food Esther felt were kosher enough to eat at the court of Ahasuerus. The day ends with a religious feast or SEUDAH, for which Jewish housewives in Eastern Europe would prepare a special huge challah. The meal, though religious is completely gay. In many families hamantaschen are prepared as a parve cookie, and served as part of dessert for lunch or the closing feast.

It is significant of the spirit of gratitude with which the holiday is celebrated that one special tradition is the giving of gifts. At least two are given to the poor; and to one's friends SHALACH-MANOS, or gifts of food delicacies are sent.

KREPLACH

1 recipe noodles dough
2 cups meat filling.

Roll out noodle dough 1/8 inch thick on a lightly floured board. Cut into 3-inch squares. Place a heaping teaspoon of filling on each square, moisten the edges lightly with water, and fold over diagonally to form triangles. Press edges firmly together with a fork. At this point, the kreplach may be wrapped in foil and frozen until needed, or covered with a damp cloth and refrigerated for several hours. At serving time, drop into a large kettle of boiling water to which ½ teaspoon of salt has been added. Half-cover the saucepan and boil rapidly for 20 minutes. Drain. Meat kreplach with gravy and are used as a main dish. They may also be served in soup.

NOODLE DOUGH

2 eggs, slightly beaten
about 1½ cups sifted all-purpose flour; ½ teaspoon Salt.

Mix all ingredients, using enough flour to make a stiff dough. Place on a lightly floured board and knead until smooth. Roll out the dough to 1/8 inch thickness.

HAMANTASCHEN

1 recipe rich sour cream coffee cake dough
Prune, poppy seed, or honey-walnut filling
½ tablespoon honey

Roll out prepared dough ¼ inch thick and cut into 8 squares. Place a spoonful of filling near the center of each and fold over to form a triangle. Press the edges firmly together, then tuck neatly under the dough still keeping the shape of a triangle. Place 2 inches apart on a greased cookie sheet and let rise at 85 degrees F until double in bulk, about 1 hour. Brush with the honey. Bake at 350° F. until a deep, golden brown, about 20 minutes. If desired, some of the cakes may be filled with one type of filling and the rest with the others.

Honey-Walnut Filling: Cook 3/4 cup honey, cup coarsely chopped walnut ments, and 1|3 cup fine, dry bread crumbs over low heat until thick. Stir constantly. Remove from the heat and add ½ teaspoon grated orange rind. This will fill 8 hamantaschen.

Poppy Seed (Mohn) Filling : Place ½ cup ground poppy seeds, ½ cup milk, 1 tablespoon butter, ¼ cup seedless raisins, ¼ cup chopped walnut meats or almonds, ½ tablespoon chopped citron, and 1 tablespoon light corn syrup in a small saucepan. Bring to a boil, and stir over medium heat until the milk is absorbed and the mixture becomes thick. Cool and add ½ teaspoon vanilla extract. This will fill 8 hamantaschen

Prune filling: Pit and cut into small pieces enough well-drained, cooked prunes to make ¾ cup. Add 2 tablespoons sugar, 1 teaspoon lemon juice and the grated rind of ½ lemon. This will fill 9 hamantaschen.

(From the Jewish cook book by Mildred G. Bellin). Published by Bloch.

Cry - And Eat Kreplach

BY RUTHIE

There is perhaps no language so rich in expression as the Yiddish tonque. Unfortunately, as a means of thought and use, Yiddish is becoming more limited. There are many terms, however, which our parents passed on to us that speak volumes.

No other language in the world can condense paragraphs into two words and mean so much as "ABIE GESUNDI" A fire could destroy your most prized possessions; three of your children could be in bed suffering, each, with a different malady, (German measles, chicken pox, mumps); your car could be stolen; you could trip and, God forbid, break a leg. BUT . . . . should you add the words, "ABIE GESUND", in relating your woes to someone, it immediately implies the fact that you are strong enough to overcome all obstacles and can start from scratch.

Another pet term is the one word, "NU". When a mother cries, "NU!" to a child drinking a glass of milk, it invariably means, "Hurry up! Does it have to take you all day?" From a father, NU implies, "Shut up while I say grace". From your creditor, NU could be a polite way of saying, "I've waited long enough. How about 'shelling out?" It all depends upon the inflection in the voice. NU could be a sharp ejaculation or a long-drawn, four syllable word.

Another favorite is, "He cries, and eats KREPLACH." I remember having heard it for the first time. It bothered me for weeks. I just couldn't combine crying with eating KREPLACH. It took a scholar to help me on that one. Yet, how simple it all is!

KREPLACH consists of a filling; most popularly, cheese, prune or meat. This is protected by a covering of plain, unglamorous dough formed in a triangle. The enchancement lies in the magic of mamma's hands. What she does with it is her secret. In its final state, it is served smothered in SCHMALTZ or butter, depending upon whether it is to be used as a FLAISHIG or MILCHIG dish. To a gourmet, it is the delicacy of delicacies.

Our people, who arrived here a generation or two ago, were by no means affluent. Until they were adjusted to their new surroundings and customs, they literally struggled for survival. Their menus were not varied, for they could not afford to indulge in exotic dishes. When one could eat KREPLACH, he became an ALL-RIGHTNIK.

As time progressed and immigrants became old-timers, most of them were also lucky to shed their cloaks of poverty. Peddlers became merchants, office boys became bankers, bus boys became hotel magnates, gamblers became land speculators. However, not to crowd their luck, and that others did not envy them their good fortune, these same people were wont to exaggerate the weaknesses of their trades. But whom were they fooling? Hence, "He cries, and eats KREPLACH."

The biggest phony, to me, is the guy who laments, "What good is all I have? See the income tax I have to pay." Well, all I can say is, "OIF MIR GESUGT such worries!" He could still sit in Florida in the winter, and cruise around the world when he's bored.

TO THE JEWISH PUBLIC:

You are assured of kosher meat only if your butcher displays the sign of the Kashruth Committee of the Canadian Jewish Congress. Affiliation with the Kashruth Program of Congress is open without exception to all butchers prepared to accept the proper standards of kashruth.

Every Jewish housewife has the opportunity of restoring the sacredness and dignity represented by the term "Kashruth". Only through active support on the part of the Jewish people will a centralized system of the sale of kosher meat products achieve success in our community.

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For further information please contact the Orthodox Division, Canadian Jewish Congress, 150 Beverley Street, EMpire 3-7190.

CHILDREN'S CORNER by Deborah

— KEEP SMILING —

NO LUCK

Two Jews sat in a coffee house, discussing the fate of their people. "How miserable is out lot," said one. "Pogroms, plagues, quotas, discrimination Hitler, and the Klu Klux Klan. Sometimes I think we'd be better off if we'd never been born!"

"Of course!" said the other. "But who has that much luck? Not one in 50.00 . . "

ONE WORRY ONLY

Several days before Passover a poor man came to the Rabbi for advice. "Rabbi!" he complained bitterly. "I'm in desperate circumstances! Passover is almost here but I have-'nt the means with which to observe it properly. I must get money for MATZOS, meat and sacramental wine. My family and I dare not show ourselves in the synagogue for the holiday services—we are all in tatters!"

The Rabbi tried to soothe him. "Don't worry—God will help you!"

But the unhappy man would not be comforted.

"I've too many worries, Rabbi," he wailed, "I'm afraid they're too much for me!"

"In that case," said the Rabbi, "let's see what your needs are." And he began to figure.

"How much do you need for MATZOS meat and wine?"

"Sixteen dollars."

"Clothes for your children?"

"18 dollars."

"A new dress for your wife?"

"Eight dollars."

"A new suit for yourself?"

"Ten dollars."

The Rabbi then added up the various items and said, "You need altogether fifty-two dollars. Now at least you won't have to worry about MATZOS meat, wine and clothing — you'll have only one worry — where to get the fifty-two bucks!"

ONE DIFFERENCE

A Jewish father took his little boy to the bath for the first time. When they jumped into the pool the little boy began to shiver with cold and cried, "OY, papa, OY!"

His father then led him out of the pool, rubbed him down with a towel and dressed him.

"Ah-h, papa ah-h!" purred the little fellow, tingling with pleasant warmth.

"Isaac," said the father thoughtfully, "do you want to know the difference between a cold bath and a sin? When you jump into a cold pool you first yell 'OY!' and then say 'Ah-h.' But when you commit a sin you first say 'Ah-h', and then you yell 'OY!'.

FASTING

A disciple once was boasting rapturously before strangers about his Rabbi: "My Rabbi, long life to him! He fasts every single day except, of course, on the Sabbath day and on holidays."

"What a lie!" mocked a cynic. "I myself have seen your Rabbi eating on weekdays!"

"What do you know about my Rabbi?" the faithful disciple snorted disdainfully. "My Rabbi is a saint and very modest in his piety. If he eats it is only to hide from others the fact that he is fasting!"

Our Quiz

QUESTIONS:

1. How long is it from Taanit Esther, commemorating the Fast that Queen Esther ordained, until the Feast of Purim?
2. "Purim" is derived from what language, and what is its meaning?
3. What event does Purim commemorate?
4. On what Hebrew date does Purim occur? What is the earliest and what is the latest date on which Purim can occur?
5. What was the heroism of Esther?
6. How is Purim observed in the Synagogue and religious school?
7. How is Purim celebrated in the home?

ANSWERS:

1. **When the Fast ends, the Feast begins.**
2. **It is derived from the Persian word "pur" which means lot. Hence the "castings of lots" for the propitious day on which to destroy the Jews as told in Esther 3:7 and 9:26.**
3. **The planned annihilation of the Jews in the persian Empire by Haman in the reign of Ahasuerus (Artaxerxes 11,403-358 B.C.E.?) and their rescue through the heroic efforts of Mordecai "who had been carried away from Jerusalem with the captives," and his niece Esther, the Queen.**
4. **On the 14th day of Adar. Purim never occurs earlier than February 24th nor later than March 26th.**
5. **Esther was willing to sacrifice her position as queen and life itself to save her people. Book of Esther 3:4; 4:16.**
6. **By reading the Biblical scroll of Esther and by the performance of plays and pageants based on the Purim story.**
7. **By festive meals and sending gifts to the needy. It's a day of fun and frolic.**

(From the Jewish Question and Answer Book)

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Toronto Jewry

(Continued From Page One)

great ned for continuing funds to support local institutions.

A major local beneficiary of the UJA is the Bureau of Jewish Education. Ten years ago, when the Bureau came into existence, only 3,500 afternoon and day-school students were enrolled in Toronto's Hebrew schools . . today, the school enrollment figure is 8,400, an increase of 116%. In addition to subsidies, the Bureau aids the schools by providing supervision, consultation, recruitment of teachers for the schools, teacher training, uniform administration and pedagogical library facilities.

UJA funds also support the United Jewish Welfare Fund which represents the collective efforts of the community in planning, budgeting and fund-raising.

The Welfare Fund views the community as a whole, and continuously reviews the services offered by member agencies, all of whom are beneficiaries of UJA. Among them are the aforementioned Bureau of Jewish Education, Hillel Foundation at the University of Toronto, Jewish Immigrant Aid Services, Jewish Family and Child Service program for immigrant needs, Jewish Vocational Service employment service for new Jewish Canadians, Jewish Public Library.

LIVES SAVED

The Welfare Fund also participates in the capital planning programs of the YM & YWHA, Jewish Home for the Aged and Associated Hebrew Schools. In all of these, funds provided by United Jewish Appeal plan an important part.

Speaking of the 1960 United Jewish Appeal, John D. Fienberg, Chairman of the Advance Gifts Committee, said "The Jewish community of Toronto is the proud possessor of a magnificent record. It is a record of great generosity. Because of it, countless lives have been saved and rebuilt, suffering has been averted, and far-reaching aid has been made possible for those in need — innocent victims of oppression and homelessness in more than twenty countries."

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N. Y. RABBI

NEW YORK (CJN) — A rabbi told a predominantly Negro congregation that all races and religions must renew their efforts, both morally and as citizens, to ensure adequate civil rights legislation.

The Rev. Dr. Edward E. Klein, spiritual leader of the Stephen Wise Free Synagogue, 30 West Sixty-eighth Street, urged passage of the 1960 Fair Housing Practices Bill, by the New York State Legislature.

Dr. Klein was the guest preacher at the Presbyterian Church of the Master at Morningside Avenue and 122d Street. The Rev. Eugene S. Callender presided in the absence of the Rev. James H. Robinson, minister of the church.

"GUARDIAN" PROPOSES RUSSIA JOIN 1950 BORDER PACT

LONDON (ZINS) — The "Guardian," influential British liberal daily, recently proposed that Russia be invited to join the 1950 Middle East pact. This treaty, signed by the United States, England and France, obligates the three countries to maintain the present boundaries in the Middle East. The existence of this pact has been mentioned many times in connection with the latest Middle East crisis.

The fact that Russia is not a party to the treaty is the weakest point as regards the guarantee of the status quo in the Middle East, writes the "Guardian."

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PETACH TIKVA MAYOR ACCUSED OF INSULTING JUDGE

TEL AVIV (ZINS) —The Attorney General of Israel has ordered an investigation of the Mayor of Petach Tikva, Pinchas Rashish. Rashish is accused of contempt of court because of an insulting remark he is supposed to have made about one of the judges of Petach Tikva after the latter issued a verdict which was not to the mayor's liking. Rashish is said to have questioned the judge's intelligence. The verdict which the mayor opposed dealt with the recent municipal elections at which Rashish was elected.

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LABEL A. KATZ:

Jewish Education Is Not Only For The Child

NEW YORK — Adult study was viewed this week by Label A. Katz, president of B'nai B'rith, as a "critical essential" for accelerating the progress and quality of Jewish education in the United States.

Stressing the theme that 'Jewish education must mature beyond a childhood experience," Mr. Katz advocated "some lively experimentation with teaching methods and group study for the fellow past 40." He warned against "community mores that relegate adult Jewish education to a marginal status."

Mr. Katz was one of several speakers at a symposium conducted by the B'nai B'rith Commission on Adult Jewish Education. The Commission and the B'nai B'rith National Membership Cabinet held separate annual meetings here.

"When Jewish education is neglected, the entire content of Judaism is reduced to merely an awareness of anti-Semitism," Mr. Katz declared. "Judaism then ceases to be a civilization. It becomes a psychological complex."

He said that the American Jewish community, which expands $60 million annually on formalized Jewish schooling for its youth, "will get more value for each dollar and more dollars to meet rising educational needs when there is a better-informed adult generation intellectually sensitive to these needs."

Illustrative of this, Mr. Katz said, is the community's "groping difficulty" with the storage of qualified Hebrew school teachers. "Studies which show that more than one-half of the teaching group itself has only a rudimentary background in Jewish education reflect the inability of an uniformed adult community to set and maintain the high pedagogical standards that are needed."

Mr. Katz described the tremendous advances in youth enrollments for all-day, afternoon and Sunday schools—up more than 125 percent in the past decade—as an "encouraging demonstration of reawakened parental interest" in Jewish schooling.

But he deplored "the concomitant tendency of Jewish adults to satisfy their own educational deficiences by transferring the responsibility to their children.

The decisive factor in the destiny of Jewish education, as well as in every other major area of Jewish communal life, is not the school-age youngster, but the adult generation. An adult community culturally knowledgeable in its own right is basic to the creative continuity of American Jewish life," Mr. Katz declared.

Plans for B'nai B'rith's expended program of adult Jewish education were outlined by Maurice A. Weinstein of Charlotte, N.C., acting chairman of the commission. The organization, at its convention last year, established a $300,000 fund for this activity, financed by a special assessment of its members.

Mr. Weinstein reported "universal acceptance" of B'nai B'rith's efforts in the field because of the organization's "Non - denominational character." He emphasized the importance of adult study programs "uncommitted to any specific theological viewpoint."

An attorney and layman, Mr. Weinstein was a founder of the first institute of adult Jewish education held 13 years ago at Wildacres, N.C. The "institute plan" utilizes the facilities of a rural retreat where small groups of adults, combining a short vacation with informal study, participate in lectures and discussions conducted by eminent scholars and rabbis.

Last year, Mr. Weinstein said, B'nai B'rith sponsored 25 such institutes that drew more than 2,500 "middle-age students."

Dr. Oscar Janowsky, professor of history at the City College of New York, and Prof. Harry M. Orlinsky of Hebrew Union College-Jewish Institute of Religion, stressed in talks the "vitality of adult education in recapturing to Judaism the 'lost generation' of American Jews." Author Charles Angoff urged "more encouragement for Jewish writers on Jewish themes."

Dr. Mordecai Kamrat of Israel, founder of the "Ulpan" movement for rapid teaching of the Hebrew language, reported "very favorable" results of two pilot courses conducted in New York under B'nai B'rith sponsorship. "But learning the language is not the aim in itself," he said. "The purpose of Hebrew for American Jews is that it serves as a vehicle for the better understanding of Judaism."

Other speakers were Professor Horace M. Kallen, Philosophy New School for Social Research; Dr. Oscar Z. Fasman, president of the Hebrew Theological College in Chicago; and Dr. Trude Weiss-Rosmarin, editor of the Jewish Spectator.

B'nai B'rith Youth Chartered In Greece

WASHINGTON — A charter has been issued to a B'nai B'rith Young Adult group in Athens, Greece, headquarters of the B'nai B'rith Youth Organization announced this week.

The 19 - member chapter, first BBYO to be organized in Greece, has been conducting meetings since early November and has helped organize a library for its sponsoring adult B'nai B'rith lodge.

President of the new co-ed group — Max Nordau BBYA — is Moise C. Constantinis of Athens.

It is the fourth overseas BBYO gorup to be chartered within the past two months. Charters have recently been issued to chapters in Amsterdam, the Netherlands; Johannesburg, South Africa, and Melbourne, Australia.

There are now some two dozen overseas chapters of BBYO which maintains 1365 chapters throughout the United States and Canada.

'PURGE GREEK LITURGY OF ANTI-SEMITISM', PROMINENT GREEK THEOLOGIAN ASKS

ATHENS (W.J.A.) — A request to eliminate all anti-Jewish passages from the Greek Orthodox liturgy is made in the latest issue of 'Nae Zoi' (New Life), the Athens ecclesiastical journal, by the Greek theologian Professor Amilkas Alevizatos of the University of Athens. The request is the first of its kind to be made by a prominent Greek theologian.

Professor Alevizatos urges that rectifications of the Greek liturgy be made before Easter, 1960, in line with those which are being made in the Roman Catholic liturgy at the suggestion of Pope John last year and those which have been and are still being made by various Protestant denominations.

Death Sentence For War Criminal

LONDON, (W.J.A.) — The Wroclaw (Breslau Provincial Court has passed sentence of death on Feliks Polit, a war criminal who, from 1941 to 1943, commanded a Ukrainian police unit in Ploskirow, says a Warsaw report. He had taken part in the execution of a number of people and made some prisoners dig their own graves before they were executed. After the war, Polit lived in Lower Silesia, but was identified by a former inhabitant of Ploskirow.

Jewish Community In Agadir Destroyed

LONDON, (W.J.A.) — The extent of which the Jewish community of Agadir, the Morroccan town almost destroyed in the recent earthquake, has been affected by this catastrophe is so far not known, the World Jewish Congress Information Department reports.

The Jewish community of Agadir numbered some 1,800 persons according to a 1957 survey and was among the small Jewish settlements in Morocco, where some 200,000 Jews are residing in about fifty localities. In addition to the 1,800 Jews living in Agadir, another 350 Jews inhabit the township of Tiznit in the Agadir administrative region.

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